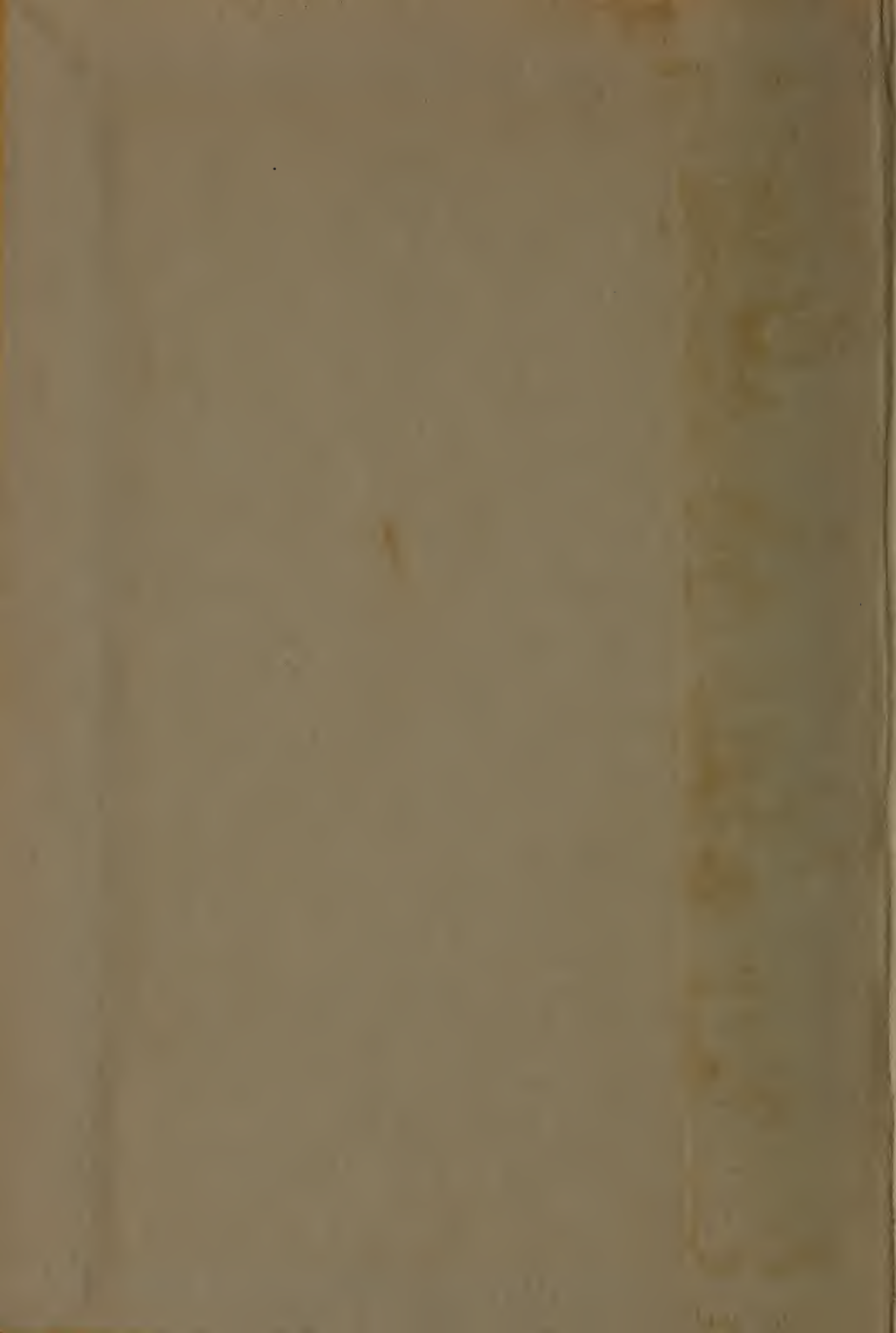






This is my Father's
world;
And to my listening
ears,
All nature sings, and
round me rings
The music of the
spheres.
This is my Father's
world;
I rest me in the
thought
Of rocks and trees, of
skies and seas,
His hand the wonders
wrought.
—Maltbie D. Babcock

the Chaplain



Getting Ready for Christmas
by *Martin H. Scharlemann*

Gay Movement Moving in the Armed Forces?
by *Richard R. Potter*

The Chaplain's Use of Sacred Music
by *Walter J. Lewis*

Making Effective Use of Illustrations
by *Harold C. Phillips*

What Christmas Means to Me
by *Wilber K. Anderson*

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DECEMBER 1962

the Chaplain

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ARTICLES

- Getting Ready for Christmas
MARTIN H. SCHARLEMANN 4
- Is the Lay Movement Moving in the
Armed Forces?
RICHARD R. POTTER 8
- The Chaplain's Use of Sacred
Music WALTER J. LEWIS 17
- Making Effective Use of
Illustrations .. HAROLD C. PHILLIPS 26
- What Christmas Means to Me
WILBER K. ANDERSON 31
- Retreat at Ulm 37
- Kentucky Boy ARNOLD MARQUIS 38
- Ministry of the Chaplain 44

DEPARTMENTS

- Editorial A. R. A. 1
- Preaching Clinic JAMES T. CLELAND 14
- The Chaplain's Scrapbook 21
- News Roundup 46
- Books 58

MEMBER OF THE ASSOCIATED CHURCH PRESS

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*All scripture quotations, unless otherwise designated,
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Editorial

THE reactions to the United States Supreme Court decision in *Engel vs. Vitale* have made interesting reading. Some commentators even seemed a bit irritated that there was so much interest and strong opinion regarding various aspects of prayer and other religious ceremonies in public schools. It was good to be reminded by several writers that the full, printed opinion of the Court, including footnotes, should be read carefully before comments are made. This always is fair advice, except when it is used to suggest that an opposing viewpoint is based on misinformation, emotional response or disregard of detail.

In spite of the assurance from the majority of the Court that this decision dealt only with the limited issue of government-prescribed prayer, two Justices stated that the implications touched other practices involving the relations of church and state. Both the concurring opinion of Mr. Justice Douglas, and the dissenting opinion of Mr. Justice Stewart, from quite different viewpoints, made reference to the chaplaincies of the Armed Forces as being within the sweep of implications in the majority decision. It is at this point that the ruling of the Court becomes of special interest to The General Commission.

It is not likely that the churches of America would leave the Armed Forces without religious ministry or pastoral care, no matter what organization or supporting system they should find necessary and advisable in the future. However, before agreeing to a restructuring of the present religious programs, responsible churchmen would require a careful review of the history, development and philosophy of the present chaplaincies in the Armed Forces. As necessary information in any careful consideration of these questions, a number of factors must be studied.

The immense cost of duplicating the comprehensive religious program which now serves military personnel could not be transferred to the churches. Any equitable or adequate transfer of the financial burden would disrupt the stewardship and budgetary programs of the denominations. For some denominations, it would be the largest single item in the budget, rivaling Home or Foreign Missions, or

Religious Education. Chapel construction and other supporting costs, compared to salaries for chaplains, would be in the ratio of, perhaps, four to one.

Any proposal to reduce the size and scope of these ministries to the Armed Forces would be a poor reflection of concern for the religious and moral welfare of the personnel, and would be done in the face of vast and increasing amounts spent for weapons. Even if some church leaders felt such a scaling-down were desirable, so that the churches might be able to assume the whole burden themselves, it is not likely that such a decision would be politically feasible. Nor would there be unanimity among the churches, since not all hold the same view regarding the inter-relation of church and state at such points as this.

It often is erroneously held that only the government contributes to the chaplaincy. Today it is a shared responsibility between church and state. The churches, as a part of their ministry to service personnel, bear the cost of training and recruiting chaplain candidates. Chaplains are no longer recruited directly by the Armed Forces. The denominations provide candidates against a requested quota from each service. There is no obligation to fill this quota. No man serves without the endorsement of his denomination, and that endorsement may be withdrawn, in effect, terminating the chaplain's eligibility to serve. It is at great loss to the denominational work of the churches that they send so many well-qualified ministers to this cooperative effort. Many feel that it is very appropriate that the government share in this loss to the full extent of the support now given. A very old line of reasoning says that a man should not be required to bring his own weapon or his own food as he serves in the military today. The government should compensate, and make more efficient provision, for these needs. It is argued that the government has an even greater obligation to supply chaplains as a substitute for the pastoral care available to the military man if he were a civilian.

From the government standpoint, there is a control factor involved in the paying of chaplains' salaries. The variety of religious groups in the United States makes certain minimum standards mandatory for chaplaincy service, or the whole effort might be discredited. The requirement of ecclesiastical endorsement of chaplains was largely the result of a recognition of the need for higher standards and responsible religious leadership in the military. Because the government commissions and pays chaplains, it has the right to insist upon certain basic requirements that make for a reasonable degree of effectiveness. However, the chaplains live under two sets of controls.

The recognition of the continuing endorsement authority of the churches protects them from unreasonable demands by government. In return for a degree of governmental control, the chaplains receive a relatedness to the military which makes them full-fledged members of the family, rather than outsiders, merely accredited to the service. This is valuable for purposes of identification and communication for any chaplain who really wants to reach his people and enter into their experiences.

America's religious plurality demands an extensive set of working compromises and close liaison between church and state in this area, since the program must accommodate chaplains drawn from more than fifty denominations and faith groups. Religious life in the Armed Forces needs, and receives, constant study toward improvement. The making of recommendations along this line continues to be one of the most important functions of The General Commission.

It is difficult to see how any effective chaplaincy for the Armed Forces could be other than a patient, cooperative effort between the government and the churches, under any type of structure and system of support, since neither agency can command the other to do as it wishes.

—A.R.A.

GREETINGS FROM SECRETARY McNAMARA

Secretary of Defense, **Robert S. McNamara** was invited to the fall meetings of The General Commission but was unable to attend. However, he sent the following letter of appreciation:

Dear Reverend Appelquist:

Thank you for inviting me to be your special guest at the fall meeting of The General Commission on Chaplains and Armed Forces Personnel to be held in Washington, D.C., on October 17. I am honored by the invitation but must decline because of previous commitments.

Please extend my appreciation to the members of The General Commission for the outstanding manner in which they are supporting the chaplaincy of the Armed Forces. The chaplains, who are the representatives in uniform of the church, serve as a tower of strength in perpetuating the moral and spiritual values of our heritage.

Sincerely,
(Signed) **Robert S. McNamara**

Getting Ready for Christmas

DECEMBER 25 was once no more than a pagan holiday, observed as the Feast of the Invincible Sun. The church chose to counter ancient Rome's Saturnalia, as these festivities were called, by selecting this particular date, rather than the twentieth of May suggested by Clement of Alexandria, as the anniversary of the birth date of the "Sun of Righteousness." In our generation the Christmas season again threatens to become little more than a time for moral irregularity and social irresponsibility. Chaplains, therefore, share with the whole Christian church in the task of preparing themselves and their parishioners for a proper observance of the Feast of the Incarnation.

The weeks before Christmas are known as the season of Advent. They serve to recall Christians to the fact that the church lives in tension between the time of fulfillment and the moment of consummation. Some years ago Oscar Cullmann applied to this situation the World War II distinction between D-day and V-E day, pointing out

that Christians live after the resurrection of their Lord but before his return in judgment. That is to say, the people of God are not aimless wanderers but pilgrims, on their way toward a destiny that lies beyond the ravages of time. The history they live through consists of a huge mopping-up operation following the victory won at our Lord's resurrection.

Somewhere Paul Tillich once observed that the story of Christian thought centers around the solution offered for three great fears. When the Good News first burst upon the world, in the age of the apostles, it dealt with the fear of death by proclaiming the resurrection from the dead. Just prior to the Reformation men were plagued by the fear of guilt and hell. Luther and Calvin addressed themselves to this problem by preaching the doctrine of justification by faith alone. Today men are haunted by the terror of sheer meaninglessness. To this void the weeks in Advent reply with the assurance that for Christians the future is open toward God. The mood



of the pre-Christmas season, therefore, is marked by both repentance and hope.

In their own preparation for Christmas, chaplains would do well to immerse themselves in such theological works as Oscar Cullmann's *Christ and Time*, John Marsh's *The Fullness of Time*, and Lesslie Newbigin's *The Household of God*. They may also want to concentrate on a particular book of the New Testament with the help of an exciting commentary. We can think of none better than C. E. B. Cranfield's treatment of the First Epistle of Peter. This kind of study and reading has a very special relevance to the "cold war" in which all Christians are engaged today against the forces of secularism and atheistic communism. For it is this season of the year that reminds us all of the fact that history has a center, a series of events—beginning with the Incarnation and ending with the Ascension—that provides meaning for every year, each decade and all the centuries of human existence. We speak of this year, therefore, as *anno Domini* 1962.

As he prepares his parishioners for the coming of Christmas, the chaplain will do well to relate the communion service he holds on the first Sunday in December to the ritual of the Passover observance, at which this Supper was probably instituted. The third cup of the ceremony became the cup of blessing to which Paul refers as "the means of sharing in the blood of Christ" (1 Cor. 10:16). A fourth cup normally concluded the Passover service. Our Lord did not drink this fourth cup with his disciples on this special occasion. Instead he observed, "I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mk. 14:25). Here is a reminder that our own celebrations of the Lord's Supper do not so much constitute a repetition of the first Eucharist but rather a continuation of it—pointing us all into a future marked by the completion of our worship in the presence of this Lord!

THE weeks before Christmas lend themselves well to holding mid-week services. The Air Force regulation on religious missions even suggests Advent as an appropriate time for holding such a mission. Any such additional services will serve best if they are devoted to the theme of anticipation running through the whole of our Scriptures. Since John Bright's *The Kingdom of God* is now available in a paperback edition (Abingdon, \$1.25), why not

challenge the adult parishioners with the suggestion that they read this volume for themselves? The mid-week services could be used as a follow-up of such reading in terms of elucidation and expansion of some particular theme of the book. Chaplains might even employ the technique of having parishioners submit questions in writing for discussion at the next service.

Incidentally, none of us ought to sell lay people short in the matter of religion. They are very much interested in theology but very tired of the superficiality and sentimentality with which religion is often associated. The weeks before Christmas can be used most effectively if some of the more profound dimensions of Christian theology are set forth in such a way as to give the parishioners something significant to think about and to apply. It is hardly necessary to add at this point that the Scriptures read and the hymns sung during the weeks before Christmas should all contain the theme of Advent, the thought of the coming of our Lord at the incarnation, in the Word and for final judgment.

The Sunday morning Bible classes might be used during these weeks before Christmas to consider one of the great themes of the Bible: the presence of God among men. Such a study would begin with an analysis of the way in which this matter is described in the days of the patriarchs and then move forward through the time of the Exodus and

Moses. The next unit would deal with the prophets and the Temple in Jerusalem. This would be devoted especially to a thorough handling of the prophecy of Nathan as given in 2 Samuel 7 and 1 Chronicles 17, with emphasis on the fact that the God of the biblical revelation is the God of his people. The third Sunday's lesson would then deal with Jesus and the Temple, especially those passages which suggest that he came to replace the physical edifice in Jerusalem by the temple of his body, the church. The final session would deal with those passages in the letters of Paul which, astonishingly enough, identify the church and the individual Christian with the temple of God, especially 1 Corinthians 3:16, 17, and 2 Corinthians 6:16-18. The whole series might properly be concluded with the observation of Revelation 21:22: "And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb."

IN a growing number of Christian communities the Advent wreath has become a standard feature of the services held during the weeks before Christmas. Four candles constitute part of such an arrangement. The first one is lit on the fourth Sunday before Christmas. This is done at the beginning of the worship service in connection with the lighting of the altar candles. On the following Sunday two candles are lit as a reminder that Christmas is just a few weeks away. Each Sun-

day another candle is illuminated to connote the approach of the Feast of the Incarnation.

The Protestant Women of the Chapel could well undertake the making of such an Advent wreath as their December project. It should be made to fit the top of a table (approximately 4x4) to be set up next to the lectern as a symbolic reminder that the Scripture readings and the sermons for these weeks are devoted specifically to the theme of preparing properly for the celebration of Christmas.

Most of the publishing houses that are engaged in the sale of religious goods are anxious to have families purchase their own Advent lights to go with the wreaths that can be made at home. These come with instructions as to when and how to light the candles. Chaplains would do well to encourage the purchase and use of such pedagogical devices. Children in particular will be impressed by this kind of activity, especially if it becomes part of the family devotions. Here is an excellent way for the whole family to keep itself mindful of the real significance of Christmas.

Since the days of the so-called Enlightenment the weeks before Christmas have often been set aside by Christian families as a time for song. Chaplains could use their Sunday bulletins for December to print out what might be called a hymn-of-the-week, to be sung for the first time in the Sunday service and then used by each family during the week as

part of their evening devotions. Advent hymns lend themselves to this kind of program most readily. Certainly none are more spiritually edifying than such classics as, "O Come, O Come, Emmanuel," "Comfort, Comfort Ye My People," or "Watchman, Tell Us of the Night." Psalms 24, 96, 97, 98, 110 and 145 make good scriptural reading to support such pre-Christmas family devotions.

Within recent years a few American religious publishing concerns have begun importing Advent calendars from Europe. These usually come in the form of heavy cardboard art windows, each section serving as a panel, one for each day in Advent. Children enjoy opening the proper panel in connection with the family devotions, to find there a Bible passage or some art symbol pointing to Christmas.

These various suggestions are made largely on the conviction that the people of God in our day need all the encouragement and guidance that is available to provide spiritual sustenance. Many of them are like the hungry sheep of Milton's poem; they look up and are not fed. There is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Chaplains have the undeserved privilege of using the weeks before Christmas to prepare both themselves and their parishioners for a proper observance of the Feast of the Coming of the Word of God.

Is the Lay Movement Moving in the Armed Forces?

EVERYBODY will agree that the laymen's movement is on the move today. Resurgence of lay activity among church people is evident all over the world. But one question still unanswered is the extent to which this movement has penetrated the life and activity of millions of Americans in the Armed Forces. In this article we want to explore this penetration, especially among the million and a half service personnel now living overseas. But first let us take a quick look at the history of the lay movement itself.

Began with Jesus

When did the laymen's movement start? Did it not start with Jesus himself? One can make a strong case that Jesus and all his disciples were laymen. And when Pentecost came certainly it was a lay movement that started the gospel on its way out to the ends of the earth. People like Paul, the tentmaker, Barnabas, the financier, and Luke, the physician, were laymen of the first order.

In the post-apostolic period it was still the laity that gave the thrust to Christianity. Edward Gibbon, the historian, in seeking the reasons for the church's early growth, gave first place to the fact that "it became the sacred duty of a new convert to diffuse among his friends and relations the inestimable blessings he had received." We can well imagine that soldiers told other members of the legion about the courageous captain of their souls. Slaves told other slaves about one whose truth could set men free. Traders shared a treasure not of earthen vessels. Sailors spoke of Him who calmed the winds and stilled the sea. Everywhere ordinary people suffered and died with extraordinary courage and the blood of the martyrs became the seed of the church. These were the lay people of the early church.

If we skip to the Reformation we discover a revival of the laity in the doctrines of Luther, Melancthon, Zwingli, Calvin and others. The great doctrine of the "priesthood of all believers" sought to free the people from ecclesiastical serf-

WHAT DO YOU THINK?

Written comments on this article are invited. Is there something important here? Are there unusual missionary opportunities open to Christians in the service overseas today? What is being done? Could more be done? What can be done to help? We would be most interested in getting pictures with brief stories of religious activities of lay military personnel all over the world. A special committee of The General Commission is studying this matter and you can help. Tell us what you think, that will help! Address your remarks to:

Managing Editor, *The Chaplain*
122 Maryland Avenue, N.E.
Washington 2, D.C.

dom. Wherever that freedom was achieved there was revival of the laymen's movement.

A generation ago John R. Mott, himself a great layman, spoke on the subject, "Liberating the Lay Forces of Christianity." There was dramatic liberation of these lay forces in World War II and afterwards. Today there is further liberation in the lay academies of Europe and the schools of theology for laymen in the United States. Or in its more activist stage there is tremendous potential unleashed in the missionary movement popularly called "Laymen Overseas."

This brings us to the question of our title: "Is the lay movement moving in the Armed Forces?" If so, does this fresh surge of lay activity among military people hold hope for a better world tomorrow? To get at the answer let us first look at the present-day situation in our world.

New Directions in an Old World

There are now some three billion people on earth, which is twelve times as many as in the time of Christ. So rapid is population growth that the food factor alone bids well to revolutionize the world. Meanwhile, the sad news is that the Good News is not getting around. The physical birth rate exceeds the spiritual birth rate. Percentagewise we are losing the world for Christ.

These billions of people are in conflict. They raise a babel of voices, a confusion of tongues. Recrudescence of old religions, reflowering of ancient cultures, rise of racial conflicts and assertion of nationalistic rights all add fumes, if not flames, to a fire that threatens incineration of all.

Communications are fantastic. Our capabilities of getting together are such as have never been dreamed of. Marco Polo, seven centuries ago, took nineteen years to go from

Venice to China and return. Captain James Cook, less than two centuries ago, took a year and a half to sail around the world. Colonel John Glenn did it in eighty-eight minutes early in 1962. Not only has the distance barrier been broken but the language barrier is giving way, too. The Voice of America broadcast Glenn's flight in five languages simultaneously and reached an estimated five hundred million people, one-sixth of the world's population, all at the same time. An amazing feat of linking the world in television has been performed by Telstar.

This is the new and fantastic world we are living in. No century compares with it. Some historians think the thirteenth century, the age of the Crusades, or the eighteenth century, the age of enlightenment, were our greatest centuries. But beyond doubt the twentieth century tops them all. One wonders if anybody can really live today and not realize the import of these startling changes.

Everywhere, as never before, men and nations are moving in new directions. What new directions, if any, are the forces of Christ taking? Is there any new hope? Is there anything daring, different, dynamic that can yet win the world for Christ?

Forces in the Field

Christian forces from many lands are already in the field. The field is the world. Whether at home or abroad the mission of winning the

world to Christ is the same. But for our purposes, as we begin to narrow our vision for sharper focus, let us consider only the role of overseas Americans.

How many Americans now reside overseas? The State Department reports that, as of March 31, 1961, there were 1,600,000. When we break this down into categories we get some interesting results.

First, there are the missionaries. There are about 30,000 reported from North America, of which 24,000 are Protestant.

Then there are the civilian workers. The Federal Government has 33,000 employees overseas, private businesses report 25,000 and the number engaged in education is 12,000. These total 70,000. If we triple this number so as to include dependents and others unreported in the above categories, we have about 200,000.

We must come, therefore, to a third category which is the tremendous number of people connected with our Armed Forces overseas. The Department of Defense, as of May 4, 1962, reports 1,398,000 living outside continental United States. These included 720,000 military personnel, 55,000 civilian technicians, and 623,000 dependents. In addition there are approximately 100,000 military personnel in Navy fleet units overseas. This means that almost 90 per cent of all the Americans now living overseas are connected with the Armed Forces in one way or another.

Efforts to Study

Efforts to study and give expression to this new and significant missionary potential are still few and formative. Perhaps the first organized effort was a British program called "Overseas Service," which began in 1953. The United Presbyterian Church held its first "Institute of Overseas Churchmanship," dealing with the matter, in 1959. In 1960 the National Council of Churches had a "Conference for Christian Laymen Overseas" at Atlantic City, New Jersey. My own church, the Presbyterian, U.S., has made a pioneering effort through its Board of World Missions, as, no doubt, have many other denominations and sects.

But the really startling discovery in all these efforts is that they approach the matter almost exclusively from an overseas civilian point of view. Programs of the conferences and related literature give scant notice to the military aspects of overseamanship. Participants in the conferences, both leaders and conferees, are almost entirely non-military. Granting that much good can be done, even with this approach, one wonders if much more good could not be done with a more comprehensive approach.

Certainly the military is not "off limits" to the civilian church. Neither would it be reasonable to expect the military chaplains to deal with their 90 per cent of overseas Americans while the civilian clergy deals with its 10 per cent. Such cate-

gorizing is hardly conceivable. All of us rejoice in that, civilian or military, we are all of "one Lord and one baptism" and of the same "holy catholic church." No doubt the only reason that more has not been said or done about the lay activities of servicemen overseas is the lack of information. Let us, therefore, take a look at ten typical cases.

Military Miracles

These may not be the top ten (and, of course, they are not miracles if one wants to get real technical) but they are mighty works of God and real eye-openers. No doubt, there are hundreds, perhaps thousands, like them. They read like a modern military "Book of Acts."

1. *The John Glenn Story.* Who expected a Marine lieutenant colonel to make what may well become the most powerful impact for Christ of any layman of our day? Certainly his story has gone to the ends of the earth and with it the strong, simple testimony of Christian faith.

2. *"Operation Centurion."* Out of the Pentagon itself comes this project of the Protestant "Men of the Chapel" to raise \$100,000 for scholarships at Tokyo Union Theological Seminary. These high ranking officers and GI's around the world are mission-minded. They want to send missionaries, not missiles, to the world.

3. *"There's a lad here."* Like the loaves and fishes, the idea that Bobby Hill, thirteen-year-old son of an Air Force sergeant, had about help-

ing Albert Schweitzer in his African hospital was multiplied manyfold. Started by this overseas dependent in Naples, Italy, it ended with the Air Force delivering the teen-age Negro boy and \$40,000 worth of medicine to the famous mission in French Equatorial Africa.

4. "*Seeing a Different Korea*" was the title given a feature article in the *Pacific Stars and Stripes* telling about a group of thirty-five men from the First Cavalry Division who visited Taejon, Korea, for the purpose of observing mission work being done by Presbyterians, Methodists and Baptists. Set up by Chaplain William R. Floyd and missionary Keith Crim, this get-acquainted visit was typical of hundreds of mission-military contacts.

5. "*From the Shores of Tripoli.*" At the Wheelus Air Base, Libya, the World-Wide Communion Sunday offering of \$518.60 went to aid "refugee" Congo missionaries. Year before last when I was there, Chaplain Spencer D. McQueen and the people of the Protestant Chapel were helping support missionary work among the Arabs. Does anybody know how much missionary work these chapels do?

6. "*Forasmuch As Ye Have Done It Unto. . .*" From Evreux, France, where the Air Force's headquarters for "flying boxcars" is located, one can get the story of numerous "mercy missions." Whether it be food, clothing or medical supplies for the flood sufferers of Germany or 400,-

000 pounds of insecticide to fight a locust plague in Tunisia, these "mercy missions" tell the story of compassionate hearts.

7. "*Me, A Missionary to Japan?*" So writes Mrs. Arlene Secrest, an overseas wife, in a beautiful three-page letter telling of her many activities in bridging the gap with the Japanese, especially the Bible teaching and prayer groups. Answering her own question she concludes: "I consider it was Japan that was a missionary to me, by the grace of God!" Now she is World Mission chairman in her local church.

8. *Even Cooking Can Be Missionary* is the gist of a feature story in the *Richmond* (Virginia) *Times Dispatch*, telling how Mrs. Mavis Ferguson, wife of an Army colonel, taught classes on American cooking in a Japanese college and like Saint Lawrence used it to glorify God.

9. *Some Go Back Ordained*. This was so of Dr. Dick Nieuwsma who, finishing his tour of duty as a dentist in the Armed Forces, has gone back to Korea as a missionary with his wife. But their missionary work really started when Uncle Sam sent them overseas. Like hundreds of others they saw the need, got the call, and now have exchanged the khakis for the cross.

10. *What Does an Overseas Chapel Do?* Among things done by the Chapel of Hope at Yokosuka Naval Base are the following mentioned by Chaplain R. G. Hutcheson, Jr.: "A weekly Japanese language service; a Bible class for Japanese inquirers;

scholarship assistance for three Japanese theological students; support of seven Japanese ministers engaged in evangelistic work and payment of one-third of the cost of a church building for a Japanese congregation."

Back to Our Question

So we ask again: "Is the lay movement moving in the Armed Forces?" In the light of countless stories like these one would certainly think so. But perhaps only history will give their true evaluation. Meanwhile, we can be sure that there are God's seven thousand in Israel who not only have not bowed their knees to Baal but who have gone out to all

lands and are preaching the gospel to every creature. They, God bless them, are our twentieth century centurions.

In this crazy mixed-up day could it be that the most awesome military might ever assembled would in the end become the most tremendous missionary force the Christian church ever had? Is it too much to hope that God, who used the foolishness of preaching to conquer the Roman sword and to convert the Greek culture, might now use this world-wide deployment of Christian soldiers to beat men's swords into plowshares and their spears into pruning hooks?

RESIDENCIES IN ADVANCED CLINICAL PASTORAL TRAINING

St. Elizabeths Hospital announces the availability of residencies in advanced clinical pastoral training of one, two, and three years' duration beginning in July of each year. Such training prepares a chaplain for certification as a clinically trained mental hospital chaplain or chaplain supervisor.

To be eligible for first-year residency an applicant must be a U.S. citizen, a graduate of an accredited seminary approved by the American Association of Theological Schools or its equivalent, an ordained minister in good denominational standing, able to perform the full Protestant ministry within St. Elizabeths Hospital, and have had a satisfactory parish experience. Second-year residencies are open only to those who have completed one year of training. The third year is for students who have distinguished themselves and shown an interest in research. St. Elizabeths is located in the nation's capital.

Government stipends are given for such training at the annual rate of \$3,600 for first-year residents, \$4,200 for second-year residents, and \$5,000 for third-year residents.

Inquiries should be made to **Superintendent, St. Elizabeths Hospital, Washington 20, D.C.** Applications for the 1963 program must be received by December 31, 1962. Notification will be made in the middle of March. The program begins July 1, 1963.



PREACHING CLINIC

JAMES T.
CLELAND

A Book for Christmas

ARE you puzzled about a book to give your wife for Christmas, one which you would really like to read yourself? Are you wondering about a volume to present to your chief, combatant or clerical, one which would tie together military life and religion? Don't worry anymore. Here is the answer to your problem, recommended with enthusiasm.

Through the Valley of the Kwai (Harper and Brothers, 1962, \$3.95) was written by Ernest Gordon, aforetime a professional soldier: an officer in the Argyll and Sutherland Highlanders. He helped (and occasionally hindered) the building of the bridge over the River Kwai. For over three years he was a prisoner in one of the hell-camps which the Japanese ran with no regard to any civilized code. He survived. He

became a Christian. He tells us about the spiritual miracle which metamorphosed a prison into a church, which proved that the law of the jungle can never be the law of man, which transformed men in a way that they never quite forgot. Gordon paints pictures which fascinate and, sometimes, frighten the viewer. He makes us fellow-prisoners on the Kwai, and we walk with him from physical and spiritual death to life and resurrection. You will chuckle and swear, cry and gasp, as you turn the 257 pages of this autobiography.

In this column, it is my job to be a homileitian. What, then, was the sermonic impact of this spiritual odyssey on me? Here are three reflections for your further reflecting.

You will be reading this column at Christmas. In Gordon's pages there are two vivid descriptions of the

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Christmas season, spiritual and cultural, telling what it meant to men who had *almost* given up hope of deliverance, except by death (pp. 179 on, and 210 on). Here I found the Word of God, outside of the Bible but not contrary to the Word set in the words of the Bible. Love, good will, an outgoing to one's more helpless neighbor without thought of recompense—that is the leaven which permeated the camp, slowly but stubbornly, until almost the whole was leavened. Love—that is the heart of Christmas. As Christina Rossetti sings:

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and angels gave the sign.

Love was enfleshed at Christmas in a baby, but in a most unusual baby. Do you recall the second stanza of that hymn?

Worship we the Godhead,
Love incarnate, Love divine;
Worship we our Jesus:
But wherewith for sacred sign?

This is the gospel at Christmas:
Love incarnate, love revealed in
Jesus—teaching, crucified, risen—
who was born in Bethlehem.

I know not how that Bethlehem's
Babe
Could in the Godhead be;
I only know the manger Child
Has brought God's life to me.

For the men on the Kwai, as for

the author of that verse (Harry Webb Farrington), experience preceded interpretation; spiritual knowledge was neither defined in, nor exhausted by, theological formulation.

Yet Christmas did not end in a stable on a village square in Bethlehem. Christmas occurred daily in the prison camps, for love was incarnate in all kinds of ordinary people voluntarily doing all kinds of extraordinary jobs for their fellows: bathing abscessed wounds; manufacturing artificial limbs for the legless; inventing medicines and surgical instruments. Whether they knew the last stanza of Christina Rossetti's hymn or not, they sang it in their lives:

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign.

If we want to preach on the theology of the Incarnation and what Paul meant by the indwelling Christ, this book will undergird our Christmas sermons with breath-taking, throat-catching support material.

A second reflection: Do you know what the test of true Christianity is, according to Gordon? Do we forgive our enemies? (pp. 177, 213-4). If we do not, how do we dare pray the Lord's Prayer: "Forgive us our trespasses, as we forgive those who trespass against us"? The amazing, sobering, splendid fact in this book is that many of these allied prisoners forgave their Japanese guards. "The

incoming liberators were so infuriated by what they saw that they wanted to shoot the Japanese guards on the spot. Only the intervention of the victims prevented them. Captors were spared by their captives. "‘Not an eye for an eye, a limb for a limb this time,’ said these exhausted but forgiving men" (p. 230). Is the child of Bethlehem to be apprehended as a sign that God forgives?

A third reflection: Our churches and our chapels will be more filled at Christmas than at any other time, except Easter. What is the church? Gordon tells us what "The Church of the Captivity" was on the River Kwai: "The church was a fellowship of those who came in freedom and love, to acknowledge their weakness, to seek a presence, and to pray for their fellows" (p. 173). Here is a four-point sermon all set out for us. The last of the four points is very important: prayer is for others rather than for oneself. What was the requirement for membership? It was simple and profound: "The Confession of Jesus Christ as Lord"

(p. 173). Who came? "The church was made up of Methodists, Baptists, Episcopalians, Presbyterians, Congregationalists, and former agnostics" (p. 173). That is a fairly good description of the Duke Chapel congregation and, I'm sure, of your chapels!

Are you thinking of a book for Christmas? Lay possessive hands on a copy of this autobiography for yourself, when you buy some for others. Why am I so confident that it will get you? It is a soldier's reminiscences of a spiritual journey which speaks in a language your clientele will understand. It was recommended in the July issue of the "Book-of-the-Month Club News" in the section "Other New Books to Know About." It is not often that a religious volume is given a boost there. I have already preached on it! It works, because God works through it.

By the way, Captain Ernest Gordon of the Argyll and Sutherland Highlanders is now Dean of the Chapel at Princeton University.

THE KING OF KINGS

The old Cecil B. De Mille picture the *King of Kings* is still available for rental. As you remember, the simple story of Christ is revealed with reverence, beauty and great power. The Cinema Corporation of America, 55 Valhalla Way, Wayne, N.J., is the sole owner of the film and bookings for the U.S.A. may be made through this office. Base rental is \$15.00 one day at one location—one week \$50.00 without limitation—plus round trip transportation. Bookings for Germany are served with prints stored in Frankfurt. For the UK and Eire, through Cinema Corporation's London Office.

The Chaplain's Use of Sacred Music

MOSES and the children of Israel sang of their deliverance from the hand of Pharaoh. From the earliest days of Christianity, psalms, chants, canticles, hymns, and other types of sacred songs have influenced men in all walks of life. Whether in days of war or days of peace, in times of poverty or plenty, in sickness or in health, inner strength and peace of heart and mind has come through sacred songs.

Indeed, every great religious movement has been accompanied by sacred song. Martin Luther set Germany singing with religious enthusiasm with the hymn "Ein' Feste Burg Ist Unser Gott" ("A Mighty Fortress Is Our God"), in which Philip Melancthon and multitudes of Christians joined. Later the church was thrilled by the music of Charles Wesley. After Wesley came Charles G. Finney. Then came E. P. Hammond, the children's evangelist. Later still came Bliss, Torrey, and Alexander. There are many people who have testified that the singing of a hymn caused them to turn

to Almighty God who rescued and saved their souls from sin, darkness and discouragement.

We all have been guilty of the fault of thinking too lightly concerning the use of sacred songs, particularly the hymns, and related church music. We have too often ignored the close relationship between faith and feeling in the worship of our God. There can be no true worship unless there is a genuine confidence in the validity of our experience of the Unseen. Worship is an attitude of heart and therefore something we feel, but it grows out of a deep sense of confidence. Martin Luther once truly said: "After theology there is no art that can be placed on the level with music; for, besides theology, music is the only art capable of affording peace and joy to the heart, like that induced by the study of the science of divinity."

Let us note what the Apostle Paul said concerning the purpose of singing in the early church: "Let the word of Christ dwell in you richly, as you teach and admonish one an-

other in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:16). Paul implies that the religious poem set to music has a teaching function. It is a teaching effort that will make for edification, encouragement, exhortation, and the imparting of Christian ideals.

Thoughtlessness and carelessness in the use of music are common faults both in preparation for and the actual conduct of a worship service, and other services where music is a necessary part. All too few realize the values to be obtained from a skillful use of the hymnbook or a good music library, or both.

The hymn, as a definite type of sacred music, can be used in almost any part of a worship service. In the call to worship, for example, "Jesus, Thou Joy of Loving Hearts" (stanzas 1, 4) or "Jesus, Wondrous Saviour" (stanza 1) may be sung by the choir, or read by the chaplain.

The scripture lesson may be introduced effectively by singing or reading a stanza of a hymn which exalts the scripture, and whose words put the worshipers in a receptive mood for hearing the sacred word. An example of this is, "Break Thou the Bread of Life" or "O Word of God Incarnate."

The coordination of hymn stanzas and scripture passages presenting the same theme is generally very effective. The scripture interprets the meaning of the hymn, and the hymn throws light upon the interpre-

tation of the scripture. For example, the hymn "O Love That Will Not Let Me Go" (stanza 1) could be followed by reading John 3:16 or Romans 8:35-39.

A suitable hymn stanza can be used at the close of the scripture passage. This will be a means of stimulating the people who have heard the sacred word to practice in their daily lives the truth which has come to them through the reading of the scripture.

The possibilities of using hymns with interpretative poems are many. For example, a poem on social justice could be used with the hymn "Where Cross the Crowded Ways of Life" or "Lead On, O King Eternal." A poem on "God in Nature" could be used with such hymns as "For the Beauty of the Earth" or "Fairest Lord Jesus." This combination will deepen the feeling of worship and construct a mental image of our moral commitments and religious responsibilities.

An impressive worship service may be built around an outstanding religious picture displayed in the front of the chapel or worship center with a spotlight focused upon it. This same idea can also be carried out while using a 35-mm slide projector and a choice color slide. For example, the well-known picture *The Lost Sheep* may be used with either of the above mentioned methods. Allow the worshipers several minutes to study and reflect upon the picture. Then sing the hymn "There Were Ninety and Nine." After sing-

ing the hymn, take time for a few moments of meditation. Then read Luke 15:3-7, after which you will have everyone read together the Twenty-third Psalm. The chaplain or leader can give a brief meditation or tell a short story about the life of a shepherd. Following the meditation, call for a brief period of silent prayer accompanied by soft playing of one stanza of "Saviour, Like a Shepherd Lead Us." Close the service with the singing of the hymn "What a Friend" or "All the Way My Saviour Leads Me."

It is often valuable to use a suitable hymn stanza before prayer as a call to prayer, or after a prayer as a response. The singing of a suitable hymn stanza before or after the offering is received can have great value in adding worshipful significance to the act of giving.

A well-planned use of hymns on special occasions can do much to lead the group into the presence of God with hearts prepared for a rich religious experience. Services for special occasions may be built entirely around suitable hymns, using scripture, story, poetry, and comment.

The Christmas program, for example, may be arranged around the idea that Christmas is internationally loved and celebrated. Carols of different nations might be used, alternating them with suitable scripture and comments. For this type of service it would be interesting to relate briefly the Christmas customs as practiced in lands in which the

carols used were first written. The carols, of course, originated in several different countries: "Silent Night, Holy Night" (Austria); "O Little Town of Bethlehem" (America); "O Come, O Come Emmanuel" (England); "In a Manger He Is Lying" (Poland); "When Christ Was Born on Earth" (Italy); "Angels We Have Heard on High" (France); "Christmas Brings Joy to Every Heart" (Denmark); "O Fir Tree Dark, O Fir Tree Dear" (Sweden); "Today the Drooping Hearts Find Gladness" (Iceland).

The value to be gained from the use of good sacred music depends not only upon a wise selection, but also upon thoughtful and hearty singing by everyone present. The following rules in the use of music should be observed: Learn the tune. Sing the words as printed. Sing lustily with good courage. Sing in time. Try not to be ahead or behind the others. Above all, sing spiritually. Aim to please God more than yourself or any other person. Give attention to the sense of the text and don't be carried away with the melody, however beautiful it is.

If the situation is such that you do not have the familiar and usual instruments such as a piano, organ, and choir, as quite often is the case with chaplains assigned to detached units in isolated areas, a portable record player or, better still, a tape recorder can be an invaluable possession to provide the desired music. It is wise to select the best recordings possible for both the record



player and tape recorder. One of the best sources for taping excellent music with great composition and style is the Saturday and Sunday afternoon programs over the radio. You will have on tape some excellent musical compositions for any occasion.

My telephone rang at 0230 hours one warm morning last August and the battery commander informed me of an accident involving several of his men. One soldier was killed. I knew that it would be a day or so before arrangements could be made for the memorial service with Command approval. Fortunately for me, one week before the accident I had taped a complete memorial service with appropriate music. One thing lacking to make the service complete was "taps." With the help of a trumpeter from an Air Force base we recorded "taps." On the day of the memorial service, we needed only to re-check the music, time, and mark the tape. Several rehearsals were made before the service to be certain of the content and timing. Starting and stopping the tape recorder was done with a control switch concealed on the lectern shelf. The memorial service was conducted

before the main body of battery personnel with the chaplain as the speaker; however, a tape recorder supplied the music and "fill-in" material. The same idea can be worked out and recorded for such services as weddings, baptisms, and devotional services. So surprisingly satisfying are the results that your audience will find it difficult to believe you could do so much with so little—and do it well.

In selecting the hymns, it is imperative that the content be Christian, the spirit worshipful, the style lyrical, and the hymn tune adapted to the words, and suitable for congregational singing. The chaplain can, by the use of more time and care, develop the art of selecting and using hymns which will give him the opportunity to school himself, while he is training the people to love the highest and best in church music.

Whatever we do to show our gratitude to God for his goodness to us is insufficient. But we can strive earnestly to do his will and we can express our love and appreciation through sacred song. So let us lead our people to sing understandingly, worthily, reverently and with love and devotion.

Last month (November 1962) the *International Journal of Religious Education* devoted its whole issue to music. Special copies of these may be ordered for 75 cents each. Write: *International Journal of Religious Education*, Box 303, New York 27, New York.



THE CHAPLAIN'S SCRAPBOOK

STORIES

For Dentists Only

Jerome Beatty passed along a suggestion that the dental association adopt the motto "Nothing Dentured, Nothing Gained." The organization has a lot of pull to get this kind of publicity. Like the schoolboy who prayed: "Forgive us our debts as we forgive our dentists."—Emmett Peter, Jr. in *Quill*.

Same Meaning

A five-year-old boy had one line in a kindergarten Christmas pageant, appearing in an angel's garb to say: "I bring you good tidings!"

After a rehearsal the boy asked his mother what "tidings" were. She explained tidings were news.

Came the performance and he became flustered. After a long embarrassing silence, he blurted out: "Hey, I got news for you!"

A Happy Reader

Thank-you note from a nine-year-old: "I love my book you sent me

at Christmas. I have been reading it day and night and am now on page ten."

He Got It!

A little brat rode the hobby horse in the toy department for hours. His doting parents pleaded, offering bribes, but to no avail. Their darling wouldn't budge. Finally jolly old Santa walked over to the child and whispered into his ear. The child leaped off in a jiffy.

On the way home, the curious mother asked, "What did Santa say to you, sweetie, that made you jump off that horse?"

The little monster replied, "He said, 'Get off that horse or I'll break your neck!'"

Bless the Preacher's Wife

A clergyman who had a particular antipathy for a friend of his wife's, Mrs. Lintoff by name, whom he looked upon as an unutterable bore, was having tea with his wife. He had previously sought sanctuary in his study to evade her; but after

about an hour he thought she really must have gone, so he bawled down from the study to his wife, "Has that horrible bore gone yet?" to which his wife tactfully replied, "Yes she has, dear, but Mrs. Lintoff is still here!"—R. Groves.

A Weary Rookie

It was a hot sultry day at the army camp and the tough sergeant had been drilling the basic trainees until the awkward troops were ready to drop.

A passing officer stopped to watch the drill and grew progressively more displeased. Just as it seemed things could get no worse one lanky recruit dropped his rifle. The officer ordered the offender out of formation. "How long have you been in the army?" asked the irate officer.

The weary rookie looked up at the officer and replied, "All day, sir!"

ILLUSTRATIONS

Christmas for Christ

Churches have been emphasizing the theme, appropriately, Christmas for Christ. They point up: **YOU CAN ENCOURAGE** your business organization, church groups, and fraternal organizations to work for a renewed emphasis on Christmas for Christ.

YOU CAN ENCOURAGE business firms to hold parties without alcohol.

YOU CAN DISCOURAGE the giving of alcoholic beverages as Christmas gifts.

YOU CAN WORK for highway safety by discouraging holiday drinking and driving. Safety demands soberness.

Finally, they ask: "Won't you join the movement to keep 'Christmas for Christ.'"

To Lose the Sense of Direction

I walked down the path toward the woods by the school. All of a sudden a dog and another boy rushed by. They threw a branch of a tree in front of me. I was startled and jumped back and fell into some bushes. When I untangled myself and got up on my feet again I couldn't find the path. I couldn't tell which direction was which. I couldn't hear any telltale sounds as a guide.

I called. Nobody answered. I was surrounded by silence and confusion. Then after a lot of trying and a lot of falls and scratches and bumps into the bushes, I heard the chimes on the old church that is north of the school. I knew then where I was. And I got back all right. But that awful feeling of not knowing which way to turn, which way to go. It was a terrible feeling . . .

And I decided the worst thing that can happen to a person isn't being blind or paralyzed. The worst thing is to lose all sense of direction in your life, and feel that you haven't got any place to go.—Words of a twelve-year-old boy, blind since birth, quoted sometime ago in *Theology Today*.

"Crime Clock" Indicators

Three serious crimes occurred each minute in 1959.

One murder occurred every hour.

One forcible rape occurred every 35 minutes.

One aggravated assault occurred every 4 minutes.

One burglary occurred every 46 seconds.

One serious larceny (\$50 and over) occurred each minute.

One auto theft occurred every 2 minutes.

Every four minutes there was a crime of murder, forcible rape, or assault to kill.—*The Union Signal*.

Recipe for Living

In the front of the 1916 cookbook, "compiled and issued by the Woman's Association of Central Presbyterian Church, Buffalo, N.Y.," we found the following "recipe," titled, *A Well Made Day*, and written by Amos R. Wells:

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold,
Dissolved in the morning air.
Add to your meal some merri-
ment

Ask a thought for kith and kin,
And then take as your chief
ingredient,

A-plenty work thrown in.

But spice it all with the essence
of love,

And a little whiff of play,

Let a wise old Book and a
glance above

Complete the well-made day.

Though this appeared forty-six years ago, isn't it just as nourishing today?—John Winters Fleming.

SERMON OUTLINES

The Great Deliverer

Text: Luke 1:68.

Introduction: Zacharias, father of John the Baptist, prophesied a great deliverance to come through the Redeemer. The Jews expected a literal fulfillment. Jesus was the Great Deliverer in the spiritual realm. He delivers in four ways:

I. DELIVERANCE FROM THE POWER OF SIN. If we sin, servitude is inevitable. But "He breaks the power of cancelled sin; he sets the prisoner free . . ."

II. DELIVERANCE FROM THE GUILT OF SIN. Guilt is the inevitable result of sin. Christ forgives sin and delivers from its guilt. We are justified and have peace with God.

III. DELIVERANCE FROM THE PRINCIPLE OF SIN. We are born with a disposition to evil. Man cannot change himself; this requires a miracle that only Christ can bring.

IV. DELIVERANCE FROM THE PENALTY OF SIN. The awful penalty is eternal separation from God. But through Christ we have eternal life.

—Douglas H. Russell in
The Free Methodist.

Three Symbols of Christmas

Text: John 1:14; 3:16; Isaiah 9:6.

Introduction: Millions have forgotten the meaning of this holy day. What is the real meaning of Christmas? Expressed in three symbols:

I. A CRADLE. God manifest in the flesh. See 1 Timothy 3:16. In Jesus the world has had a visitor from outer space. He is God of very God. The manger became the link that bound a lost world to a loving God. Christmas is not a myth or a dream but a glorious reality.

II. THE CROSS. It is impossible to celebrate Christmas and ignore Calvary. The joy of Christmas is built not only on the incarnation but also on the triumph of Christ's death and resurrection. We should not give expensive gifts, but simple little gifts. Another ideal of Christmas is good will.

III. A CROWN. Isaiah envisioned Christ's coming. See Isaiah 9:6. Jesus was crowned with a crown of thorns. Yet in a few short hours after his death he was indeed King over death, hell, and the grave! Cradle—cross—crown speak eloquently to us of Christmas. Is the Christ of Christmas coming to dwell in your home, your heart?

—Billy Graham

POETRY

Shall I Be Silent?

The shepherds sing; and shall I
silent be?

My God, no hymn for thee?

My soul's a shepherd, too; a flock
it feeds

Of thoughts and words and deeds:

The pasture is thy Word; the
streams thy grace,
Enriching all the place.

—George Herbert

A Special Announcement

I wonder if the mother of our Lord
Felt quite ashamed when wise men
came and found

Her baby lying in a manger bed,
With only swaddling clothes. Did
she feel low

Or did that eastern star the shep-
herds saw

Appear to her and cause her heart
to glow?

For though soft satins and cute
dainty things

Were not for hers, the Father set
his worth

And never baby born before nor
since

Has had the angel hosts to announce
the birth!

—Osa Webb

The Garden of Life

Dear God, then let us go out into
our Garden early in the morning
in prayer and plant love. And we
will grow more beautiful in the
noonday sun. And when evening
comes to us and the sun goes
down on our Life's Garden, may
we go out to meet our Master
unafraid.

—Margaret Moore Jacobs

Stimuli

Give me a hill to climb, a road to
build,

A mark to reach for day succeeding
day,
A task demanding purpose rugged-
willed,
And then I shall not falter on the
way.

Give me a treasured interest to prize,
A shining star to watch, a dream to
trail,
A crest to gain, a hope to realize,
A way to find, and then I shall not
fail.

—Clarence Edwin Flynn

QUOTES

Santa Claus: "The elusive visitor who comes through the hole in the chimney and leaves through a hole in your pocket."

Dick Gehman's Christmas card says: "A contribution in your name has been sent to the holder of the mortgage on our house."

New Year's resolutions should be taken with a grain of salt—and two aspirins.

As soon as you get your Christmas bills settled you can start on your income tax.

The decade's expected 7.5 million (high school) dropouts will be all but useless in a world where, by 1970, not more than 5 per cent of all available jobs in the U.S.A. will be the unskilled variety.—*NEA Journal*.

You can soon determine the caliber of a man by ascertaining the amount of opposition it takes to discourage him.

We should all be too big to be little.—Jack Herbert.

TWO DEADLY KILLERS: The dope traffic and the traffic dope.—Jack Herbert.

The world has forgotten in its concern with Left and Right that there is an Above and Below.—Galen Drake.

So many people wrongly call it their bad luck when their wild oats go to seed in their fields.—Roy L. Smith.

Read yourself full; think yourself clear; pray yourself hot; and then let go.—An editor.

To get to heaven, you must turn right and keep straight.—*The Free Methodist*.

Secularism is the practice of the absence of God.—Karl Morgan Block.

Could I climb to the highest place in Athens, I would lift up my voice and shout: "Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all?"—Socrates, 400 B.C.

Making Effective Use of Illustrations

IN preparing this article, I asked a young couple to tell me what they thought of the use of illustrations in a sermon. The reply was instantaneous, "Good! They wake you up!" Let us hope that without them the sermon would not induce sleep. Yet this unstudied reply is revealing.

When a minister says "let me illustrate," the congregation "perks up." This is because the listeners expect to hear something concrete, specific, from the preacher's experience, observation, or study. If the sermon deals with abstract ideas, the illustration brings them to focus, makes them vivid. The congregation not only hears now, it sees. This is why the illustration is one thing in a sermon the congregation is not likely to forget. If you repeat a sermon, beware of repeating illustrations! They will give you away.

The importance of the illustration was brought vividly to my mind some years ago. I use a manuscript. One Sunday at the conclusion of page seven, page twelve confronted

me. To my horror four pages of my sermon played hooky. They refused to go to church. I talked on—being grateful that the sermon was not being taped. All along my subconscious mind endeavored to recall what was on the missing pages. Suddenly I remembered one of my illustrations. I had borrowed it from Dr. Fosdick. He likened theology to a telescope. One does not look *at* a telescope but *through* it. Even so with theology. We should look beyond it, through it to the changeless eternal verities; otherwise it obscures the very truth it seeks to reveal. Whatever one may think of the analogy, the moment I recalled it everything fell into place and I was able to assert my independence of the wayward pages.

How Illustrations Are Impaired

There can be no doubt then of the importance of the illustration. However, like all good things its effectiveness may be impaired. I suggest four ways in which the illustration loses its effectiveness. These are some of the dangers to be avoided.

For one thing, don't overdo it. You can use too many illustrations in a sermon. Too much of a good thing is no longer good. Most sermons could be strengthened by more illustrative material, but some are weakened by using too much. I have heard sermons which have been little more than a group of illustrations, incidents or stories tied together by a frail thread of thought. The preacher seemed to be more concerned about entertaining his congregation than feeding them. When that happens the illustration defeats its purpose. The tail wags the dog.

I once heard of a minister who, in order to keep pigeons from the tower of the church, had some electric bells installed. They rang automatically every fifteen minutes. For a while the birds were duly scared away but soon they learned to take the bells in their stride and actually perched on them when they rang! A sermon that is little more than a series of illustrative material may have the same result.

Again, there is always the temptation, especially if the illustration is a good one, to drag it out too long. We go into so many unnecessary details that the congregation misses the forest because of the trees. Instead of illuminating the subject being considered, the illustration diverts attention from it and becomes an end in itself rather than a means to an end. This tends to destroy its effectiveness.

Let me illustrate, even though the

analogy is not wholly adequate. Suppose we compare our sermon to a room. The room is getting dark. It needs light. We open the shutters, and the light comes in. Similarly, the illustration reveals what was obscure. But if the shutters are left open too long, the congregation will soon become so interested in looking out that they will miss the light that has come in. Not only that, but when the illustration is drawn out too long, it loses its punch. One gets the feeling that the preacher is using it as a "filler."

In seeming contradiction to what I have just written, it is possible to build an entire sermon around an illustration. Some preachers have done this effectively. Dr. Charles Gilkey is a master of this art. However, this is quite a different matter. The illustration in this case is not brought into the sermon, it *is* the sermon. It determines the structure, content and direction of the preacher's thoughts. The late Dr. Lyman Abbott used to say that it was not long sermons to which people objected, but elongated sermons. Beware of elongated illustrations.

I think of another danger—ineptitude. Of itself the illustration may be humorous, striking, effective, but under certain circumstances, inappropriate, quite out of place. I once heard the late Archbishop of Canterbury, William Temple, introduced as follows: "A man had four mules and decided to give each a denominational name. One mule was always braying; he called him Meth-

odist. Another could never pass a river without lying in it; he called him Baptist. The third mule was as stubborn as a devil; he named him Presbyterian. The fourth mule always held his head high in the air, and he wasn't worth a damn; he called him Episcopalian. I have told this story," continued the speaker, "because the Archbishop does not remind me of that mule." Then he went on to speak in highest praise of the Archbishop's singular gifts and of the vast contribution he had made to the Church Universal. But the illustration used was so inept, not to say crude, that his words were ineffective. The value of being funny is not great enough to offset a blunder like this.

Closely allied to this is the fourth danger—the illustration may be in bad taste. One always needs to take into account the type of congregation or audience he addresses. After World War II, a clergyman invited a chaplain to preach to his congregation. The chaplain, in describing the type of recreation provided for his men, said that, in order to awaken interest, prizes were offered in sports. For the winner of the 100-yard dash, the gift was a communion cup. The reaction of the congregation was marked. They felt that such use of the cup was sacrilegious. Rightly or wrongly, they decided that the illustration revealed the character of the preacher. Thus in the eyes of those who heard, it damaged not only the message but the messenger.

Where Find Illustrations?

Now the question comes, Where does one find effective illustrations? I have myself avoided the "canned" varieties. The temptation to use books of sermon illustrations or outlines is great. It should be resisted. An illustration gathered from personal experience, observation, reading or study is always more meaningful than the ready-made variety. At least, the preacher may be reasonably sure that the congregation has not heard it the previous Sunday. There is joy in discovery; satisfaction in finding something for oneself. This does not mean that the preacher should avoid legitimate avenues of help, but as far as possible he should steer clear of cut and dried sources that demand no research, imagination or creative effort. The sermon, as a result, may not be as good, but the preacher will be able to say, as did the groom who when looking at his bride after the wedding, observed, "She's homely, but she's mine!"

The sources of illustrative material are endless. Here too "the field is the world." History, literature, nature, science can all provide grist for the preacher's mill. The preacher should make sure, however, that when he ventures into unfamiliar fields—science for example—he stands on solid ground. He is, as a rule, no longer the best informed man in the church or the military installation. It is wise for him, therefore, whenever possible, to check his observations with someone who is a

more reliable authority than he is. The sources then are many and varied. If our sermons lack, as they often do, effective illustrations, this is not because there are none available. It is because having eyes, we see not.

The room in which I write is full of sounds I cannot hear. Turn a button, and I do hear them. I lack the receiving set. That is often a primary need—eyes that see and ears that hear. Not only sight but insight; imagination and “educated intention.” Those who are by nature sensitive to the nuances of the world about them see many a “burning bush” afire with God, which for others remain unnoticed. But this faculty of seeing illustrations can be developed.

The story has it that an artist once stood looking at a sunset that deeply moved him. He was awed by its magnificence. As often happens, when one is deeply stirred, he was urged to share his experience. Seeing a farmer nearby, he called out, “Look, isn’t that beautiful?” “Yep” came the reply. “Looks as though it may rain.” He lacked the receiving set. The difference was not at what they looked but in what they saw when they looked. Having eyes, they see not. One is reminded of an incident in John’s Gospel. Our Lord had been praying, and there came a voice from heaven: “The crowd standing by heard it and said that it thundered. Others said, ‘an angel has spoken to him’” (Jn. 12:29). The difference was not in what they

heard but in how they interpreted it. Even so, some hear divine overtones amid the jangling babel of our days. Our Lord spoke of those who could predict the weather but could not read the signs of the times.

As well he might, for is this not one key to his amazing life? He gave spiritual interpretation to reality. He saw God in everything, even in the widow’s mite and the sparrow that falls from its nest. The Gospels reveal a Christ who was sensitive to a world of spiritual meaning, hidden from his obtuse religious contemporaries.

This is God’s world—all of it. He speaks through nature and history, and the experiences, tragic and otherwise, of our mortal days, even as he has spoken supremely in Christ. Effective illustrative material comes to us as we develop eyes that see, ears that hear, and hearts that understand.

A man may look on glass
And thereon stay his eye,
But if he pleaseth through it pass
And then the heaven espy.

EPIGRAMS

The rest of your days depend a
lot on the rest of your nights.

It’s a lot easier to buy on time
than it is to pay on time.

Some people would like their con-
science to be your guide.

—Jack Herbert



HOW THIS SERMON CAME TO BE

EVERY year we chaplains, like our civilian counterparts, try to call our people back to the true meaning of Christmas. In 1961 at Heidelberg this task took on special meaning for me. As in other years I had become "fed up" with the unusual commercialization, but the answer to the question had to be more personal than ever.

The first thought on "the proper time" was written indelibly on my mind during college days. When we translated the epistle to the Galatians from Greek into English, my professor truly waxed eloquent on "the fullness of the time." Before we left that classroom, God's preparation for the sending of his Son was burned into our collective consciousness.

The second and third thoughts of this sermon are tied together. During World War II the death and destruction of the war in Italy shook me up (although I don't think this was apparent to the officers and men whom I served). Obviously I had to present a Christ who was able to save in a moment of time in the foxhole, slit trench, or mine field. And so for the time being in the caldron of combat I threw academic questions to one side and preached Christ crucified.

At one time, my men were laying a mine field on the perimeter of the Anzio Beachhead. Like most folks I had often been "scared stiff," and so it was on this particular night. Right at the height of my anxiety I said within my heart, "These are my men. This very night I must lay down my life for them, if necessary." At that specific moment I felt more secure in the will of God and the company of my soldiers than under any other condition, in or out of the Army, anywhere in the world.

Years later in Tokyo, I audited a course in "existentialism." One aspect of this philosophy spoke of entering into "the intensity of personal relations" to discover one major kind of meaning. My mind went back to Anzio, to the intensity of that experience of commitment to God and my men. Further study convinced me that part of the existential vocabulary might be used to "get through" to certain types of people. Hence, for that Christmas sermon in Heidelberg I felt that Christmas without decision for the Christ of God fell short of the desired objective.

What Christmas Means to Me

Text: *And he [Jesus] said to them, "But who do you say that I am?" And Peter answered, "The Christ of God" (Lk. 9:20).*

ONCE again Christmas rolls around, and for me this pertinent question arises: "What does Christmas really mean to me?" To answer this question I would like to use four Bible phrases: (1) the "proper time," (2) "Jesus of Nazareth," (3) "Christ of God," and (4) "anyone who chooses."

I. THE PROPER TIME

Both Goodspeed and Phillips translate Galatians 4:4 the same, "When the proper time came, God sent his Son." Along with the prophets Paul believed that God had a time for everything, and everything happened exactly on time. At just the right juncture, says Paul, "when the time had fully come," when the last important detail of history had been made for Christ's advent, at his own chosen moment, God sent his Son. In this same vein of thought Tillich writes that at certain times certain decisions and actions are possible which would not be possible at other times.

Let us briefly review the environment into which Jesus was born. During the interval between Malachi and Matthew, Antiochus the Great had colonized Jews by the thousands all over Asia Minor, and it was to these Jews that Paul first preached the gospel on his missionary journeys. At the same time Gentile races were migrating to the east as far as India. Caesar said, "All Gaul is divided into three parts"; but Gaul had once been divided into four parts, and the Galatians to whom Paul wrote his epistle were the fourth part. Even the struggle for world supremacy played its part in shaping the environment into which Jesus was born. Politically, the Roman Empire was a unit, and over its network of highways and navigable routes travelers could move from one end of the empire to the other. Roman maintenance of law and order gave the world its longest period of peace. The Greek language was almost everywhere spoken and understood, thus provid-

ing a linguistic vehicle for a free exchange in the war of ideas. Even the philosophy of Philo found expression in the Logos of John's Gospel. Indeed "the time had fully come." This kind of preparation for God's self-revelation makes Christmas take on special meaning. God's steadfast love had a plan for you and me.

II. JESUS OF NAZARETH

To state the meaning of Christmas for me is to recall the humanity of Christ. Jesus was a historical person who lived at a particular time and place, was in contact with groups and movements of which we have precise knowledge. To study the life and teachings of Jesus commits us to the method of historical study. John became very specific on this point in both his gospel and epistle. "And the Word became flesh and dwelt among us, full of grace and truth" (Jn. 1:14). "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you . . ." (1 Jn. 1:1, 2). Jesus was one, says the writer to the Hebrews, "who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15b). I am glad he was "of the earth, earthy."

Christmas becomes meaningful for me when I think "how God anointed Jesus of Nazareth with the

Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:38). These words of Peter focus my mind on Jesus, the man men loved. Although the Master was "a man of sorrows and acquainted with grief," he must have been a man of laughter and gaiety, too. How else would children have allowed him to take them in his arms and bless them? He attended the wedding in Cana of Galilee, and these were festive occasions.

Although Jesus was aware of the misery and sin of men, he also knew they had infinite possibilities. When men followed him, says John, he gave them "power to become children of God." Mary Magdalene could learn "the expulsive power of a new affection." Thomas' doubts could become the confession of "my Lord and my God!" Zaccheus could come down out of the tree, make restitution for his dishonest gains, and find that salvation had come to his house. Jesus was loved by all kinds of people, both the "up and out" and the "down and out"—Joseph of Arimathea, Nicodemus, the rich young ruler, harlots, tax collectors, soldiers, and fishermen. No wonder "the common people heard him gladly." He made them see the possibility of beginning again, of making all things new.

At times this Jesus men loved seems to have been lost in the vagueness of abstract creeds. And so in the nineteenth and early part of the

twentieth century scholars and men in many walks of life began a fresh quest for the historical Jesus. If only we could recover Jesus of Nazareth, the Man of Galilee, our faith would be renewed. These writers said that Jesus was our teacher, leader, guide, pioneer of faith, supreme revealer of God, and the climax of the age-long quest of the Divine. Not only was he mankind's supreme pathfinder, but he was Himself the path, the living Way, through whom alone we can surely come to the Father. Yes, when I meditate about the spirit and life of this Man at Christmas-time I must confess with Richard Watson Gilder:

If Jesus Christ is a man—

And only a man,—I say

That of all mankind I will cleave to
Him;

And to him I will cleave alway.

III. THE CHRIST OF GOD

Those men who first knew Jesus in the flesh thought of their Master in comprehensive and cosmic terms. As someone said, when they tried to put their experience into words, their feelings blew the fuse of their vocabularies. Their minds ranged the universe to find expressions great enough to communicate the depth of their feelings, for He had brought them from slavery to freedom, from sin to salvation, and from death to life. In Him they found God seeking them, taking the initiative, and loving them even to the gift of his only Son. He was called the Christ, the Messiah, the Son of Man, the Son

of God, Lord and Savior, the "image of the invisible God," the "first-born of all creation," and "heir of all things." They were intent on expressing the significance of Jesus for their faith.

The creeds of Christian history tell the same story, namely, that no name was too high to belong to him. Thus the Nicene Creed, adopted about A.D. 325, reads: "I believe . . . in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God. . . ." The Apostles' Creed, a shorter version of the Nicene Creed, states: "I believe . . . in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary . . . and sitteth at the right hand of God the Father Almighty." One contemporary creed affirms, "We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's un-failing grace, the ground of our hope, and the promise of our deliverance from sin and death." Another modern declaration, called the Korean Creed, testifies: "We believe in Jesus Christ, God manifest in the flesh, our teacher, example, and redeemer, the Savior of the world." At this Christmas season I am reminded that these lofty statements were hymns of victory over the world, the flesh, and the devil, over heretics and heathen.

For Christmas to become really meaningful I too must think of Jesus as the Christ, that "God was in

Christ reconciling the world to himself," that because of His coming the light of God "has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). W. N. Pittenger has summarized this thought for our own day:

IN THE FULLNESS of his humanity we meet Deity . . . in Jesus Christ the God who ceaselessly creates and sustains the stars in their courses, who controls the destinies of men and of nations, who is Reality itself, did a new thing—he lived fully and completely a real human life among us. Here is God in humanity. Such is the verdict of the Christian centuries.

—From *The Christian Way in a Modern World*.

I will express my heart's devotion this Christmas in that other verse of Gilder's:

If Jesus Christ is a god—
And the only God,—I swear
I will follow Him through heaven
and hell,
The earth, the sea, and the air!

Oh, I am thrilled by this paradox of grace: that the little broken fragments of good that may be in our lives are in a deeper and prior sense not human achievements but actions actually wrought by God. Now taken at the absolute degree, then, the life of Christ was the life of man, but also in a deeper and prior sense, the very life of God made flesh! And so with J. S. Hoyland:

Christ,
Most perfect man,
And therefore perfect God:

Christ,
Most perfect God,
And therefore perfect man.

IV. ANYONE WHO CHOOSES

Of course, it is not enough to pay lip service to Jesus of Nazareth who was the Christ of God. He wants to be not in our Hall of Fame but in our House of Life. He invites, "Behold, I stand at the door and knock. If any man will open. . . ." He calls me to decision, to make up my mind once and for all, and then to continually choose to do his will. Jesus laid down a challenge to his hecklers in the temple one day, "If any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority" (Jn. 7:17). Put my way to the pragmatic, empirical test in the daily struggle for existence—he seems to say—and you will find out for yourself that "I am the way, and the truth, and the life." In thinking, working, loving, suffering, and dying you will discover the difference between my way and other ways of life.

There is a philosophy today called "existentialism" which reminds us that there are two kinds of meaning. One is that of objectivity and detachment. This is the method of science by which man has conquered the jungle and harnessed the forces of nature to do his will. This method is indispensable, but there is a

second kind of meaning, that of involvement in personal relations. This philosophy is the outlook that starts from *personal* existence. It reminds us that man is personally involved in the situations he would examine, that all man's study of the world must include himself, for he also is part of that world. It begins by asking what it means to be a self; it questions every man about his personal decisions. Every belief tells us something about the believer. A man's personal commitments are part of the truth or falsehood he declares. His hopes and fears, his faiths and doubts, his loves and lusts, his grandeur and misery are as much a part of a man's truth as anything he discovers objectively in the laboratory. By entering into the intensity of interpersonal relations he discovers the truth that makes him a real human being. Such words as "care," "concern," "involvement," "commitment" are being added to the vocabulary of thinking men. The Christian faith declares that it is Christ who calls us to the true intensity of personal relations. Men and women are immortal souls for whom Christ died, and therefore our greatest responsibility is to serve them. Let us now look at two men who discovered this second kind of meaning.

When Beneventuro Bello taught required subjects and spoke of patriotism in his Philippine classroom, he was objective and detached to a certain extent; but when an enemy soldier pointed a revolver at his temple and asked him to grind

his heel in the American flag or be shot, and he refused, saying, "There are moments in the lives of men when they are impelled to seal with their lives what they have spoken with their lips. Such a time has now arrived in my life. I shall so certify," he added a new dimension to his personal existence. By this action he declared it would be better to die in freedom than to live in slavery and shame.

When Toyohiko Kagawa studied for the Christian ministry at Princeton University, he was the detached student seeking to learn the content of the Christian faith; but when he renounced home, social status, and a possible career in politics to demonstrate the sacrificial love of Christ in the slums of Japanese cities, he manifested his ultimate concern for the lost. He became so involved in the needs of others, ministering to their physical, economic, social and spiritual needs, that he literally did not have time to die.

Today Christ challenges us as he did in that other day, "No man can serve two masters" and "He that is not for me is against me." At this Christmas season we must remember:

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.

Today Christ may not be calling us to die for him in the immediate future, but surely at this decisive mo-

ment he is calling us to incarnate his life of love in the details of family life, to work with men of intelligent concern in community activities, to vote for men of Christian character in national life, to pray and work for reconciliation in the world, and to support the Christian church by our prayers, our presence, our time, our giving, and

our witnessing. Jesus calls us to a life of adventurous faith in every portion of our being and in all of our relationships. Therefore, let us make His mind our "ultimate concern" and sing:

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

Acknowledgment is made to the following for granting permission to reprint the copyrighted material used in the above sermon: Houghton Mifflin Company for "The Song of a Heathen," by Richard Watson Gilder; The Cloister Press for an excerpt from *The Christian Way in a Modern World* by W. N. Pittenger, pp. 59-60; Harper and Brothers for stanza from *Living Under Tension* by Harry Emerson Fosdick.

NEWS BITS

Dedication of Army Chaplain School

The new United States Army Chaplain School was dedicated at Fort Hamilton, New York, on September 25, 1962. Among the distinguished guests present were Lieutenant General **Harrison H. Davidson**, Commanding General, First United States Army, and Lieutenant General **Louis W. Truman**, Deputy Commander, USCONARC. The school has a magnificent location with excellent facilities. A broad lawn sweeps down in front of the main building to a shoreline highway at the Narrows in Brooklyn. Great ships of the Atlantic pass in full view and the tremendous towers of the Narrows' bridge rise in the distance.

Chaplain James E. Kirkpatrick Retires

Chaplain (Lt Col) **James E. Kirkpatrick**, Post Chaplain at Fort Holabird, Maryland, was honored at a retirement dinner on Sunday, September 30, 1962, at the officers club of his installation.

Earlier in the day at one of the services of Calvary Baptist Church, Washington, D.C., the chaplain was presented a certificate of appreciation by his denomination for his twenty years of service as a military chaplain.

Honors to Chaplains

The Rev. **Tommy L. Duncan**, chaplain at the U.S. Public Health Service Hospital, Ft. Worth, Texas, was elected president of the Protestant Correctional Chaplains group at a meeting in Philadelphia last September. The Rev. **Luther K. Hannum, Jr.**, Protestant chaplain at New York's Sing Sing Prison for twenty-two years, became the first recipient of the Chaplain of the Year Award established by the Salvation Army.



Small groups such as this one, composed of soldiers from four nations, met together to study and discuss the Bible.



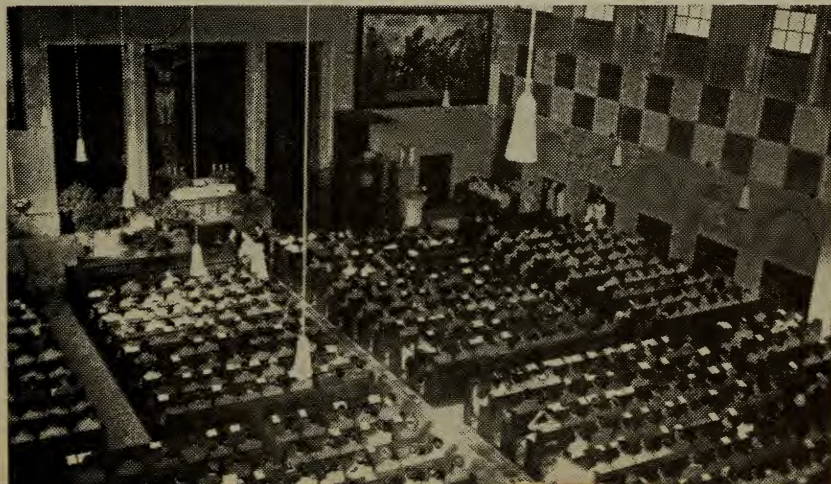
First day of the Ecumenical Soldiers Meeting closed with group singing around the huge bonfire atop Wilhelm Mountain.

RETREAT AT ULM

Approximately 2,100 service personnel and their dependents attended the pilot Ecumenical Soldiers Meeting held in Ulm, Germany, June 22-24, 1962. Personnel represented Germany, the United States, France, and Canada. The program was sponsored by the German II Corps and the American Headquarters VII Corps. Purpose of the rally was to "provide an opportunity for Protestant soldiers of the four armed forces to meet together for Bible study and worship."

"Christ Is Our Hope" was the theme of the meeting. There were discussion groups, lectures, drama, work groups, and periods of worship. Many hours of hard work preceded this large conference, but the success of this new venture in Protestant ecumenicity in the military provides a good foundation for future activities in this area.

Opening worship service for the 2,100 soldiers attending the three-day Ecumenical Soldiers Meeting was held at the Cathedral in Ulm, Ger.



Kentucky Boy

**Another in the Series of Articles on Pioneer Preachers—
PETER CARTWRIGHT—the backwoods circuit rider who
“loved everybody and feared nobody” and proved it with
his “muscular Christianity.”**

ON a bright Sunday morning in 1806 in the hills of Kentucky a young horseman, riding like the wind, galloped up to Peter Cartwright's tent, yanked his horse to a sliding halt and shouted, “Preacher! Preacher!”

Peter Cartwright came out of his tent in his shirt-sleeves, his face and hands dripping with soap suds.

“Preacher,” gasped the young horseman, “Lafe Zenger and his mob are going to hurrah the meetin’ this morning!”

Lafe Zenger was the leader of the frontier outlaws, ruffians and rowdies, fugitives from the law, holed up in nearby “Rogue’s Harbor” in Logan County, Kentucky.

“Lafe says he’s personally goin’ to horsewhip you, Preacher!”

Peter Cartwright, a brawny bull of a man, wiped his hands and face without a change of expression. He

knew the character of the ruffians. He had grown up in this wilderness himself, had earned the nickname “Kentucky Boy” for his card playing, horse racing, gambling and dancing.

“And they’re going to break up the meetin’.”

Peter had gone through this before—a band of escaped convicts and desperadoes charging full tilt into the camp meeting, scattering the congregation like chaff before the wind, destroying and scourging wagons and tents, and driving the horses off into the wilderness.

“Go back and keep your eye on them,” ordered Peter. “Warn us when they’re coming.”

The young horseman wheeled his horse and headed back toward Rogue’s Harbor.

Peter Cartwright put on his shirt and coat. Then, as deliberately as

if he were pulling on his boots, he strode off to prepare a reception for the ruffians.

Settlers from as far away as a hundred miles had come to the camp meeting. Many had come in wagons—whole families; some came on horseback, some walked. Some had been on the way for a week or more. They were camped in tents around the grove where the camp meetings were held.

At night, under the trees, Peter exhorted by the light of great, glowing campfires with yellow lanterns hung in the trees.

The "Great Revival" was on and camp meetings like Peter's were scattered through the wilderness from the Gulf Coast to the Great Lakes. The first semblance of civilization was coming to the wilderness. Few settlements had churches, even one-room log cabins. And scarcer still were preachers, men willing to brave not only the wilderness and the hostile Indians but also the lawless frontier elements, the scoundrels, thieves, murderers and rascals who had fled the more civilized settlements of the East.

The eastern seaboard was filling up and more and more people were heading west, pouring through the mountain gaps into Tennessee, Kentucky, Ohio and as far west as Indiana and even Illinois. They came in search of a better way of life—new life, new opportunities, a place in the sun.

Peter Cartwright himself had come from Virginia in 1790 at the

age of five just a year after George Washington became our first president. Peter's father was not a bad man but a "good-for-nothing." His mother was a staunch Methodist. Peter grew up in Kentucky and went his wild way until he came to God.

Now Peter walked quietly from tent to tent, ranged around the grove. Quietly he talked to the eight biggest men in camp, briefed them on the imminent raid.

BREAKFAST that bright Sunday morning was the same as any other camp meeting Sunday breakfast: game, greens, bread and beans cooked over open campfires. There were restive, controlled whispers, but slowly the grove filled up for the services as if nothing were in the wind. Mothers huddled their children around them. The men scanned the approaches to the grove.

Peter started the service. The congregation sang; Peter prayed and began his sermon. He was a dynamic and vivid speaker. Gradually the anxiety gave way to confidence. But with the first distant beat of horses' hoofs, every soul in the grove became alert. The sound of the beating hoofs swelled until it drowned out the thundering voice of Peter.

The young horseman galloped in.

"They're coming! They're coming. Lafe Zenger is leadin' 'em, Preacher! They're coming."

The women and children scurried for shelter. The men deployed be-

hind the eight biggest men in the center. And Peter Cartwright, alone, stood out in front.

Screaming, riding like madmen, swinging clubs and carrying lighted torches, the ruffians headed straight for Peter. Lafe Zenger, shrieking, swung his club from side to side.

As the charging horses bore down on them, the eight biggest men shrank and scattered. Peter stood his ground. Lafe swung his club at Peter's head. Peter ducked, seized him by the heels and hauled him off his horse. With a mighty blow, he knocked him down, just in time to duck the blow of another ruffian. He seized him by the heels also, hauled him off and knocked him down.

The two started to get up. Peter seized them by the necks and banged their heads together. He looked around and saw each of the eight big men with a captive.

"This is what you call muscular Christianity," Peter said, repeating a favorite expression of his. "This kind of Christianity these 'scaldbacks' understand."

They held the "scaldbacks" prisoner until the Regulators, a body of hard-riding vigilantes, brought by the young horseman, rode them off.

This was not the first time the ruffians had sought to break up a camp meeting. It would not be the last. Peter was to experience raids like this again and again until the Regulators grew strong enough to drive them out. Peter accepted it for what it was and thanked God for the tools to cope with it.

For Peter was a strong man. He was not tall, but he was broad, stocky, muscular. He had small, beady black eyes and a shock of wild hair that threshed the air when he was in action. His creed was "Love everybody, and fear nobody." And he feared nobody. His very demeanor conveyed that he was a man of God, a sincere vicar of God, and made clear that he was willing and able to back up anything he said—if the scoffers needed "muscular Christianity" to be convinced.

Yet he was witty, shrewd, resourceful. He could read and write—his Methodist mother had taught him—but he had no formal education. He rode the Red River circuit in Kentucky covering hundreds of miles. Usually a circuit required a month, and wherever he went people gathered to hear him. "I murdered the King's English every lick," he said. The fame of the "Kentucky Boy" spread through the wilderness.

PEOPLE responded to his preaching with deep emotion. Sometimes in his camp meetings, as in others in the "Great Revival," this amounted to mass hysteria. Many, deeply touched, reacted with what was called "the jerks." Their arms, legs, necks and even their bodies jerked convulsively. Some would run around in circles, barking like dogs. Some fell down unconscious and remained so for hours and even days.

Peter decried these "goings on."

He saw it as the wiles of the devil aiming to discredit his work. Yet the people came to the camp meetings half-fearful and half-hopeful that they would be deeply touched. Some came looking for trouble. And so it was that two strong young men, armed with whips, confronted Peter Cartwright.

Their sisters, innocent young girls, had come to the camp meeting just for a lark, but his exhorting had got them so excited that both of them came down with "the jerks."

"And I was there and saw you, you Methodist horse thief," threatened the bigger one, "and just before you started exhorting, I saw you take a swig of that poison potion. It's witchcraft!"

Peter had a cough and he remembered taking a slight swig from a bottle of cough syrup that he carried in his pocket. He reached in his pocket and drew out the bottle.

"If I did that to your sisters," he said, "I can do it to you, too."

With that he put the bottle to his lips. The two young men dropped their whips and ran.

By the time Peter was twenty-three he had been ordained an elder and, with the help of the Regulators, had driven the outlaws from Rogue's Harbor. He based his ministry on three things: 1. The Bible; 2. the hymnbook; and 3. the "Discipline." He pushed on now into the Waynesville Circuit which included part of Tennessee. At the end of a long day's journey on horseback, he arrived on a Saturday night

in a settlement. He went to a tavern for some food. Adjoining the dining room was a saloon, boisterous with carousing.

A nineteen-year-old girl came to his table, introduced herself as Frances, and asked him to dance with her.

"I will," he said, "if these people will stop and pray with me first."

It was incredible. "Certainly," the girl said, "just tell them to stop dancing and singing and pray with you."

Peter stood up and shouted.

"Throw him out," shouted one of the party.

But Peter stood there, shoulders square, his face somber with purpose and conviction. The piano stopped; the singing and dancing stopped. The laughing and talking dwindled off.

"Folks," said Peter, "I told this young lady I'd dance with her if you all will pray with me first."

"Why if it ain't the Kentucky Boy," yelled the rowdy. "What you doing here asking us to pray? How about your card playing, horse racing and gambling?"

"Jim Axley," Peter said, "I've whipped you before and I kin do it again. I mean to pray, so we're going to pray. Let us all kneel."

Peter prayed. When he finished, he said, "Tomorrow I'll expect you all in church. I'll be preaching. All right, young lady, let's dance."

They danced. Frances had little to say. Next day she and Jim Axley and most of the others in that saloon

attended the services. Peter preached for two hours. Thirty-two were converted, including Jim Axley.

Jim Axley became Peter's associate. Peter took him on his circuit with him, trained him in the ministry, and Axley went on to become an outstanding frontier preacher himself.

When Peter came back to the settlement, he led Frances Gaines to Christ, fell in love with her, and married her. She became his constant companion and inspiration for the next half century, and the mother of his nine children.

The life of a preacher's wife was hard. Peter's salary was rarely more than \$40 a year. Once more than five hundred miles from home, he had no money to pay a ferry to take him and his horse across a river. Both he and his horse swam across. Yet his fidelity never flagged.

In one three-year period, he led more than 9,800 persons to Christ, and trained forty-one new ministers.

AS Cartwright grew older, the nickname "Kentucky Boy" gradually gave way to "Uncle Peter." Yet he continued with his hard-hitting ministry. He spoke up and he spoke out. Once, preaching as a guest in a Nashville church, the resident minister whispered, "That's General Andrew Jackson that just came in."

Peter was irked. He interrupted his sermon.

"Your preacher has just warned me that General Jackson has come

in. Is this important? Who is General Jackson? If he does not get his soul converted, God will damn him as quickly as he would a Guinea Negro."

The resident minister almost fainted. "He's a dangerous man," whispered the minister. "He may challenge you to a duel!"

But Peter serenely finished his sermon. Next day he met General Jackson on the street. The General offered his hand, recalled that Peter had served as a chaplain with his forces at the Battle of New Orleans, and commended him for speaking the truth the day before from the pulpit. General Jackson and Peter Cartwright became lifelong friends.

In Tennessee, as everywhere else, the slavery question was now on every lip. Peter was dead set against slavery. Realizing that he could do little against it in Tennessee where it was already established, he asked to be transferred to Sangamon County, Illinois, where he could work to prevent it.

His reputation went before him. The politicians of Illinois were first wary of him, but when they saw that he could be a powerful vote-getter, they backed him for the state legislature. He was elected and, four years later, ran again. This time his opponent was a tall, lank rail-splitter, Abraham Lincoln. Peter defeated him.

As a lawmaker as well as a preacher, his fame spread across the land. Boston, hearing tales of this fire-eating frontier preacher, invited

him there to preach. He accepted, but the formality, the propriety of their religious forms were agony to him. After a few sermons, he blew up.

"Unless you permit me to conduct services in my own way, I will not try to preach here in Boston!"

They gave him permission. He took off his coat, rolled up his sleeves, shook that shock of wild hair, flashed those beady black eyes and exhorted. He won them.

His success in Boston was not lost on the politicians back in Illinois. They saw him as a spellbinder on the slavery question. They nominated him to run for Congress. His opponent again: Abraham Lincoln.

When Lincoln came to hear Peter preach, Peter asked all who wished to go to heaven to stand up. Lincoln

remained seated, calm and sure.

"Where are you going, Mr. Lincoln?"

"I'm going to Congress," said Abraham Lincoln.

And he did. Lincoln won. And Peter, now an old man, went back to his circuit riding. With Jim Axley, now a famous circuit rider, Peter set out to carry the word of God into the Missouri country.

At the age of eighty-six, with only a year to live, Peter wrote his famous "Letter to the Devil," attacking Calvinism. As a backwoods preacher, he had served God for almost three-quarters of a century—from the administration of Thomas Jefferson to that of General Grant.

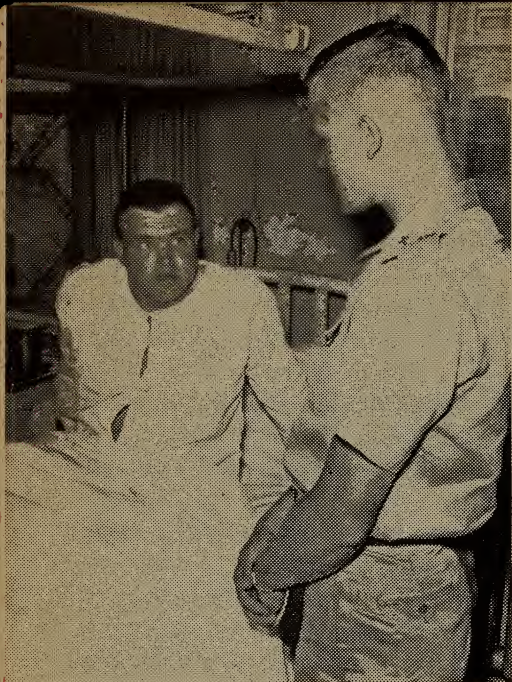
He left a record of achievement in the work of God that few could ever hope to equal.

AT YOUR SERVICE

Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif., offers a sound filmstrip *Christmas Songs and Carols*. It has fifty-five color pictures to accompany ten old-time favorite carols such as "God Rest You, Merry Gentlemen"; "As with Gladness Men of Old"; and "Go Tell It on the Mountain."

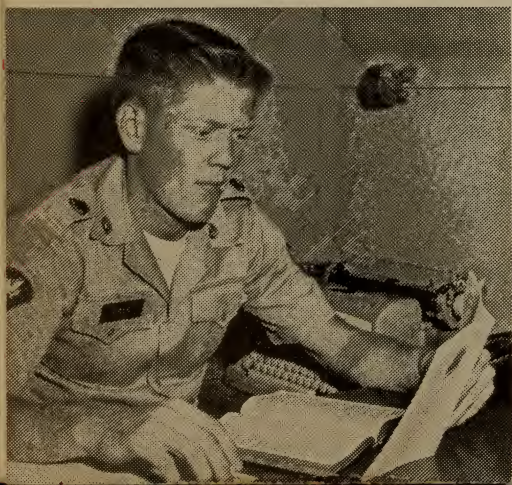
Eye Gate House, Inc., 146-01 Archer Ave., Jamaica 35, N.Y., is preparing a new set of fifty-four color filmstrips on the Bible. They will be known as GATEWAY TO THE BIBLE. Reverend Milton Heitzman is Director of the Religious Department of Eye Gate House and promises that the filmstrips will dramatize and visualize the stories of the Bible in such a way they will be readily understood and always remembered. (That's a big order, Milt, but we hope you succeed—and viewers will remember!) The announcement does not say just when the filmstrips will be ready.

Wright Studio, 5264 Brookville Rd., Indianapolis 19, Ind., has accessories—puzzles, napkins, silhouettes, decals, and the like—for the mission themes: "Persons of Special Need" and "The Rim of East Asia." Write for order blanks.



THE CHAPLAIN VISITS THE SICK. Here Chaplain (Capt) Walter D. Forsythe, 2d Missile Battalion, 57th Artillery, chats with Sp4 George F. Scruggs, who is hospitalized with a back injury.

THE CHAPLAIN HAS AN ASSISTANT. Here Sp4 Harold W. Dale, 1st Missile Battalion, 60th Artillery, prepares the lesson he will teach the following Sunday.



THE CHAPLAIN PERFORMS WEDDING CEREMONIES. Chaplain (Maj) Frank E. Bentley, 1st Missile Battalion, 60th Artillery, conducts a wedding ceremony.

Ministry of the Chaplain

Since July 29, 1775, when the Second Continental Congress conferred official status on clergymen serving as chaplains (pay—\$20 a month), the Chaplain Program has been part of the U.S. Military. Through the years the chaplain has served in all wars and on all fronts giving spiritual guidance and counsel.

Today's chaplain is paid more but many more duties have been added. A typical week may include a worship service on Sunday (or Saturday), visits to hospitalized patients or homes during the week, individual counseling on personal problems, lectures on character guidance, pre- and post-marital counseling, and coordination of service donations to various assistance programs. Some weeks the chaplain has the happy privilege of



THE CHAPLAIN HELPS WITH A PROBLEM. Chaplain (Maj) George M. Rumbley, 6th Missile Battalion, 3rd Artillery, counsels with one of the soldiers.



THE CHAPLAIN BAPTIZES. Chaplain (Capt) Walter D. Forsythe, 2d Missile Battalion, 57th Artillery, dedicates the baby of a service family in the chapel.

performing wedding ceremonies or baptizing babies.

Many service personnel are introduced to religion for the very first time in military service through a dedicated chaplain.

The physical demand alone upon every chaplain is great but when his courageous moral and spiritual leadership is added, his ministry is truly remarkable.

Thank you, chaplain!

THE CHAPLAIN GIVES A CHARACTER GUIDANCE LECTURE. Chaplain (Maj) George M. Rumbley, 6th Missile Battalion, 3d Artillery, delivers one of the periodic lectures to service personnel. Program is for strengthening moral welfare of service personnel in the Army.





CHAPLAINS

The Rt. Rev. Msgr. **Joseph W. Hartman**, graduate of the Military Academy at West Point, N.Y., and the North American College in Rome, Italy, has been appointed senior staff chaplain at the Veterans Administration Headquarters in Washington, D.C.

Msgr. Hartman served with the U.S. Army Corps of Engineers during World War II. After being ordained into the priesthood in Rome in 1952, he served at St. Matthew's Cathedral, Washington, D.C., until 1958 when he became a vice chancellor at the Military Ordinariate, New York, N.Y.

We have just received an order from the Canadian Lutheran War Service Commission to send individual subscriptions of THE CHAPLAIN to the Evangelical Lutheran chaplains in the Canadian Armed Forces. We are happy to extend the ministry of our magazine to our brother chaplains in Canada.

We are pleased to hear that Chaplain (Col) **William P. Golder** has recovered from a major operation and

has returned to the States. Chaplain Golder is now with the 8th U.S. Army Corps, Austin, Tex.

The officers who will guide the Protestant Women of the Chapel program during 1962-1963 at Westover AFB, Mass., are Mrs. **Duane Delk**, president; Mrs. **Merle Norem**, 1st vice-president; Mrs. **Therwin Walters**, 2d vice-president; and Mrs. **Ray Wilson**, secretary-treasurer.

Chaplain, Maj, **Walter R. Anderson** of the 325th Fighter Wing, McChord AFB, Wash., reports that twenty persons attended the Spiritual Life Conference at Zephyr Point, Nev., August 22-26, 1962. This is the quota allowed to McChord.

Fifty-four persons from Westover AFB, Mass., attended the USAF Spiritual Life Conference at Silver Bay, N.Y., during August 3-7, 1962. The theme was "Faith in Action." Chaplain, Col, **William F. Taylor, Jr.**, Staff Chaplain for the Eighth Air Force, led the morning devotional period.



NEW DEPUTY CHIEF OF AIR FORCE CHAPLAINS

Chaplain, Brigadier General, Edwin R. Chess became Deputy Chief of Air Force Chaplains, Sept. 1, 1962.

Chaplain Chess is from Chicago, Ill. He is a graduate of St. Mary of the Lake Seminary, Mundelein, Ill., and was ordained a priest in April, 1937.

He served as assistant pastor in the Immaculate Heart of Mary Church, Chicago, Ill., and St. John the Baptist Church, Harvey, Ill., prior to his induction into the Army Air Corps in March, 1942.

He served units in Europe during World War II and was separated from the service in November 1945. Since his recall to active duty in 1948 he has held many important assignments, the latest being Command Chaplain, USAF Security Service, San Antonio, Tex.

Congratulations, Chaplain Edwin Chess, on your important new assignment.



NEW CHIEF OF AIR FORCE CHAPLAINS

Chaplain, Major General, Robert P. Taylor became the new Chief of Air Force Chaplains, Sept. 1, 1962. A Southern Baptist clergyman, Chaplain Taylor is a well-known and dynamic speaker. He holds a B.A. from Baylor University and a Th.M. and Th.D. from Southwestern Seminary.

He served as pastor of the South Fort Worth Baptist Church until he received his commission as a chaplain in the Reserves on Aug. 30, 1939.

He arrived in the Philippines in May, 1941, and when the American forces surrendered he became a part of the infamous "death march" from Bataan through Manila to Cabanatuan prison.

He has held many important assignments, most recently as Deputy Chief of Chaplains. He is married to the former Mildred Good of Texas; they have one son, Robert Taylor, Jr.

Congratulations, Chaplain Taylor!

Chaplain (Col) **Edward J. Saunders** has been assigned as the First United States Army Chaplain, Governors Island, N.Y., succeeding Chaplain (Col) **Charles E. McGee**. Chaplain Saunders had been stationed in Verona, Italy, where he was the U.S. Army Southern European Task Force Chaplain.

Chaplain, Lt Col, **Charles H. Marler** reports from his base in Alaska that the showing of the film course on the "Life and Teachings of Jesus Christ" has been completed. Average attendance was 136 for seven sessions, with 88 persons having perfect attendance records.

Chaplain (Maj) **Kenneth G. Irwin** taped three sermons for the local radio station in Colorado Springs, Colo., before going to Fort Slocum, N.Y., to attend the Officer Career Course at the Army Chaplain School.

Lt **Warren F. Magor**, CHC, USN, writes that the USS *Duxbury Bay* was host to a group of orphans from Parakrama Nivasa, Kandan, while on a routine visit to Colombo harbor in Ceylon. Cake and ice cream were served and movies were shown to the children.

Chaplain, Capt, **Allen J. Patterson**, advisor to the Protestant Women of the Chapel at Perrin AFB, Tex., reports that the group is currently supporting three orphans—one in India, one in Italy, and an American Indian in the United States.

Chaplain (Capt) **Richard V. Goeres** saved the life of a fellow chaplain who had tumbled into the

icy water of the Nisqually River while crossing on a floating log. Chaplain Goeres and his assistant rushed onto the log, straddled it, and hoisted the desperately tired chaplain out of the river. The two chaplains were on duty with an engineering company trying to remove a log jam from the river to search for the body of a soldier who had fallen from a rope bridge. Chaplain Goeres is on duty with the 32d Infantry Division at Fort Lewis, Wash.

The second annual Hymn Concert was held at the Monterey County Fair last August with 150 choir members from fifteen chapels and churches participating. Chaplain (Col) **Herman J. Kregel**, Fort Ord, Calif., acted as coordinator, and Chaplain (Capt) **Charles L. Trinkle**, Presidio of Monterey, was the chorus director.

Chaplain (Col) **Kenneth M. Sowers** has been named Staff Chaplain of the new Army Materiel Command with headquarters in Washington, D.C.

Chaplain (Lt Col) **Luther G. Schliesser**, Deputy Fifth U.S. Army Chaplain, has succeeded Chaplain (Lt Col) **Maurice L. Sullivan** in the coordination of all Fifth U.S. Army Chaplain Reserve Affairs.

Lt **Aubert H. White**, CHC, USN, was aboard the *Noa* when Astronaut Glenn was picked up after his space orbits. Chaplain White presented Lt Col Glenn with a Bible shortly after the successful pickup.

W. Willard Wirtz, new Secretary of Labor in the Kennedy Cabinet, is a Methodist.



CHAPLAIN JAMES W. KELLY PROMOTED TO REAR ADMIRAL

Congratulations to Captain James W. Kelly, CHC, USN, who has been selected for promotion to the rank of Rear Admiral. Chaplain Kelly is a native of Carthage, Ark., and a graduate of Ouachita Baptist College, Arkadelphia, Ark. In addition to his B.A. degree from Ouachita, the chaplain was also awarded the degree of Th.M. from Southern Baptist Seminary, Louisville, Ky. He also holds an honorary degree of Doctor of Divinity.

Chaplain Kelly has served in many war and peace-time billets from 1942 to his present assignment as Senior Chaplain, U.S. Naval Academy, Annapolis, Md.

Chaplain Kelly was married to Frances Evelyn Morton on Aug. 29, 1939. Chaplain and Mrs. Kelly have five children.



NEW DIRECTOR OF VA'S CHAPLAIN SERVICE

Rabbi Morris A. Sandhaus, member of the chaplains staff of the VA since 1946, has been named director of the VA's Chaplain Service.

Rabbi Sandhaus was educated at the College of the City of New York and at Columbia University. His education for ordination was at Mesivta Torah Vodaath, Brooklyn, N.Y., and he served as rabbi of the Congregation Sons of Israel, Yonkers, N.Y., from 1937 to 1942.

He served as chaplain in the U.S. Army starting at Fort Devens, Mass., in 1942 and then overseas in England and France.

He began his service with the VA in September, 1946.

Congratulations to Rabbi Sandhaus as he enters upon this new and important assignment with the Veterans Administration.



The First USAF Protestant Spiritual Life Conference for Okinawa and Korea was held in the new Ishikawa Service Center, a facility of the National Council of Churches. Pictured above are project chaplains, guests speakers and the service personnel who attended. Conference theme was "Faith in Action."

RADM **George A. Rosso**, Chief of Chaplains, USN, during a talk given to 32 Fleet, Force and District Chaplains attending a conference at the Marine Corps Schools, Quantico, Va., asked: "Are you willing to die to self, that the Chaplains Corps—God's instrument for good in the Navy—may live a fuller life and be a more perfect instrument? Are you willing to sacrifice self-image, in order that the image of the Corps may shine forth more brilliantly and more persuasively?"

CDR **H. H. Hayes**, CHC, USN, conducted a service and dropped a wreath from a U.S. Coast Guard plane in memory of the 1,517 persons who lost their lives during the sinking of

the *Titanic*, which happened fifty years ago.

Capt **John H. Craven**, CHC, USN, has been elected National Chaplain of the Marine Corps Reserve Officers' Association succeeding Chaplain **Paul J. Redmond**, CHC, USNR (Ret.).

Capt **W. F. Mahler**, CHC, USN, Fleet Chaplain, Pacific Fleet, won a George Washington Honor Medal in the annual Valley Forge Patriots' Awards contest for his essay, "Candle in the Marketplace," which was based on a visit to the Punchbowl on Memorial Day, 1961.

The Jewish Chaplaincy celebrated the 100th Anniversary of the Jewish chaplain in the Armed Forces on July 17, 1962. President **Abraham Lincoln** signed the act that made it possible for rabbis to serve as Army chaplains and the first Jewish chaplain was Rabbi **Ferdinand Sarner**.

Chaplain (Col) **Ottomar H. Tietjen** has been assigned as Third U.S. Army Chaplain at Fort McPherson, Ga., and he will be returning from Europe where he has been Deputy Command Chaplain at U.S. Army Headquarters.

In October the Third U.S. Army Training Conference was held at Fort McPherson, Ga., with Active Duty, Reserve, and National Guard chaplains participating. Theme of the conference was "The Moral and Religious Development of the Young Soldier," writes Chaplain (Maj) **James C. Carroll**.

Chaplain (Maj Gen) **Patrick J.**

Ryan (Ret) was re-elected president of the Military Chaplains Association at the annual convention at the Air Force Academy, Colorado Springs, Colo. Lt Col **John H. Glenn, Jr.**, was presented the First Annual Citizenship Award by MCA for his outstanding achievement in space.

Maj Gen **Theodore J. Conway**, Commanding General of the 82nd Airborne Division, Fort Bragg, N.C., was awarded a Certificate of Appreciation for outstanding service as a layman in the Army by The General Commission on Chaplains and Armed Forces Personnel. Presentation was made by Chaplain (Maj) **James A. Skelton**.

Chaplain (Lt Col) **Duncan N. Naylor**, Plans, Programs and Policies Division, Office of the Chief of Army Chaplains, has been transferred to Command Chaplain, Headquarters U.S. Army, Caribbean. Chaplain (Maj) **Duncan C. Stewart** has replaced Chaplain Naylor.

Chaplain (Maj) **Frederick O. Hunt**, Personnel and Ecclesiastical Relations, Office of the Chief of Army Chaplains, has been transferred to the U.S. Army Europe, 24th Infantry Division. Chaplain (Maj) **Harold B. Lawson** has replaced Chaplain Hunt.



Chaplain (Maj) Kenneth A. Garner, APO 181, San Francisco, uses well-read bulletin board for devotional, interesting and humorous items, and announcements.

Chaplains of the 5th AF were addressed by Lt Gen Jacob E. Smart during their two-day Staff Conference. Chaplain, Col, Roy M. Terry, was given a briefing on the Chaplain Program at each base, and he presented Pacific and 5th AF Objectives for the coming year. Chaplain Terry has just been assigned to this theater from the position of Chief of Professional Division, Air Force Chief of Chaplains Office, Washington, D.C.





Capt Roderic Lee Smith, CHC, USN, has retired from the post of Chaplain, Staff of Commander Military Sea Transportation Service, and began duties as Assistant Minister, National Presbyterian Church, Washington, D.C.

Chaplain (Col) Francis L. Sampson has assumed duties as Deputy Chaplain of Headquarters, United States Army, Europe. Chaplain Sampson has been featured on TV as the "Paratrooper Padre." His latest book is *Look Out Below*.



Four Protestant Spiritual Life Conferences were sponsored by the Air Force during August: Silver Bay, N.Y. (on Lake George), August 3-7, 1962; Zephyr Point, Nev. (on Lake Tahoe), August 22-26, 1962; Ridgecrest, N.C., August 30-September 3, 1962; Glorieta, N.Mex., August 30-September 3, 1962. This year marks the tenth anniversary of these conferences.

A special resolution was passed by the American Baptist Home Missions Board at the annual ABC convention last May to recognize the distinguished churchmanship of Capt **Robert M. Schwyhart, CHC, USN.**

Our deepest sympathy to the family of **RADM Stanton W. Salisbury (Ret), CHC, USN**, whose wife—**Mrs. Adlina Phebe Williams Salisbury**—died recently in Scripps Hospital, La Jolla, Calif. Mrs. Salisbury was buried in Arlington Cemetery. RADM Salisbury is a former Chief of Navy Chaplains.

Deepest sympathy to the family of Chaplain (Lt Col) **Charles Wesley Lovin (Ret)** who died in Atlanta, Ga., in August. Since his retirement, he served as field agent for the Masonic Service Association and was vice commander of the Military Order of World Wars, counselor for the Georgia Veterans Administration and chaplain for the Veterans of Foreign Wars. Burial was in the National Cemetery, Marietta, Ga.

Congratulations to the following:

Chaplain **Clyde A. Fleming**, Sheppard AFB, Tex.—just promoted to lieutenant colonel.

Chaplain, 1st Lt, **Walter L. Gallop**, Seymour-Johnson AFB, N.C.—and best wishes to him and his new bride.

Chaplain (Lt Col) **William P. Barrett**—for being selected for a year of graduate study at George Washington University, Washington, D.C.

LCDR **Samuel R. Hardman**, CHC, USN—for being selected for a year of graduate study at the University of Pennsylvania, Philadelphia, Pa.

Chaplain, Capt, **Gordon L. Roth**—for being selected for a year of graduate study at Duke University, Durham, N.C.

Welcome to these new chaplains:

Chaplain (1st Lt) **John Thomas Lee** reporting to U.S. Army School, Fort Slocum, N.Y.

Chaplain, 1st Lt, **Jerry J. Mallory** reporting to U.S. Air Force School, Lackland AFB, Tex.

LTJG **Orin David Dyer**, CHC, USN, reporting to the Naval Schools Command, Newport, R.I.

Chaplain (Lt Col) **Emmett G. Jones** since his retirement from the Army is living in College Park, Md.



The Rev. Albin Ray Appelquist (right), Executive Secretary, The General Commission on Chaplains, attends Army Chaplains 187th Anniversary at Suitland, Md. L-r: Chaplain (Capt) Herbert S. Edge, Battalion Chaplain; Rev. Robert F. Henry, St. Barnabas Church, Washington; Lt Col John W. Elder, Commanding Officer, 1st Missile Battalion (NH), 71st Artillery.

Fifteen Reserve and National Guard Chaplains were presented training certificates by Brig Gen L. S. Bork on completion of a 15-hour supplemental branch training course, which is conducted annually at Fort Stewart, Ga.



Best wishes to our retiring chaplains:

Chaplain, Lt Col, **James A. Mayo** remained in Morocco after his retirement and conducts regular services at the American Embassy in Rabat, and supplies at Kinetra and other military bases. Mrs. Mayo conducts a Nursery School for children of the diplomatic corps.

Chaplain, Col, **James R. Davidson** since his retirement from the Air Force is Archdeacon of the Diocese of South Carolina, Diocesan Office, 138 Wentworth Street, Charleston 6, S.C.

Chaplain **Alvin J. Lee** has retired from his appointment at the Veterans Administration Hospital, Salem, Va., and will be living in Lake Charles Hills, O'Fallon, Mo.

NEWS BRIEFS, UNITED STATES

Speaking to 34 Peace Corps Volunteers at Ohio University, Dr. **Paul Gebauer** said he believes they will have a "tremendous impact on neglected people in the new Federal Republic of Cameroon." Dr. Gebauer has headed a mission program for the North American Baptist General Conference for the past half century. The group began their work in the western Africa republic in September, and will serve for two years as secondary schoolteachers at the request of the government of Cameroon.

During the month of September, Dr. **Edward W. Bauman**, Professor of Religion, The American University, was featured on the first nationwide Bible teaching series attempted on

network. A series of four Sunday programs using maps, paintings, statues, and charts explained the Book of Acts in an effort to "make the Scriptures relevant to today's world." Another set of programs, based on the Gospel of Luke, will be given by Dr. Bauman early in 1963.

Dr. **John R. McLaughlin**, general secretary of The Methodist Commission on Chaplains, says that Methodist chaplains on active duty with the United States armed forces were 526 in July, the highest number since the end of World War II.

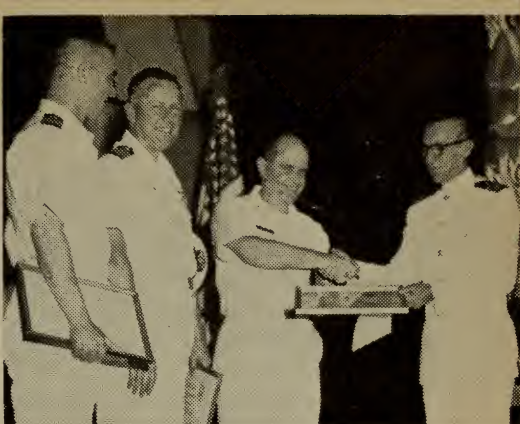
Grants totaling \$864,000 for the assistance of theological schools in Africa, Asia, and Latin America were voted by the Theological Education Fund Committee of the World Council of Churches. Major beneficiaries are Tokyo Union Theological Seminary in Japan and the Evangelical Seminary of Puerto Rico. Nearly \$100,000 was granted to Serampore University in India for scholarships to train theological teachers in Indian graduate schools.

Skilled Cuban refugees already in this country are being recruited by the National Council of Churches and the National Catholic Welfare Conference for technical assistance projects in Latin America. Dr. **Oliver G. Grotefend**, director of the Protestant Latin American Emergency Committee, says that doctors, teachers, architects, engineers, and other specialists who have fled Castro's Cuba will be enlisted in this "peace corps" for Central and South America.

Exchanges of theological students,



RADM Frank Virden, Commander Cruiser-Destroyer Force, U.S. Pacific Fleet, received GCC Certificate of Appreciation from VADM R. T. S. Keith, Commander U.S. First Fleet for outstanding service to the Protestant layman program.



CDR George Felder, Jr., CHC, USN, presents GCC Appreciation Certificates to Capt E. P. Aurand, USN, CDR D. S. Stear, USN, YnC E. C. Duncan for outstanding service to religious program on the USS *Independence* (CVA-62) during 1961-1962.

professors, and literature were discussed by representatives of U.S. Protestant and Orthodox churches while visiting Russian Orthodox and other churches in late August, said Dr. **R. H. Edwin Espy**, associate general secretary of the National Council of Churches. Other topics were peace, contemporary theological trends, missionary objectives, worship, preaching. A return visit of Russian churchmen to the United States will take place early in 1963.

The fourth National Study Conference of the Church and Economic Life, will be held at Pittsburgh, Pa., November 8-11. Mr. **Charles P. Taft**, chairman of the Department of Church and Economic Life, NCC, will preside.

Dr. **Roger L. Shinn**, professor of Applied Christianity at Union Theological Seminary, New York City, and others will speak. Such questions will be considered as, What are the effects of the growth of massive economic power in labor unions, industrial corporations, government? Is there an ethical choice for the consumer between the chain store and the small retail outlet?

Brig Gen Wallace H. Brucker, Commanding General, 1st Guided Missile Brigade, Fort Bliss, Tex., received GCC Certificate of Appreciation from Chaplain (Col) Wilber K. Anderson, Center Chaplain. Chaplain (Lt Col) C. E. Read watches.



The 42d anniversary of the British-American Preachers Exchange took place during the months of July and August. There were eleven members in each team and the British team visited forty-six American towns in eighteen different states, while the American team handled 100 assignments in Great Britain.

A gift of 245,000 packets of garden seed, valued at \$24,000 has been presented to CROP by ASGRO Seed Company, Cambridge, N.Y. The packets will be sorted and packed for overseas shipment at the CWS Center at New Windsor, Md. Practically all vegetables are included in the donation.

William C. Sullivan, assistant director of the Federal Bureau of Investigation, Washington, said that "Protestant ministers have been among the most determined and effective opponents of Communism." Mr. Sullivan addressed the Southeastern Jurisdiction Methodist Laymen's Conference at Lake Junaluska, N.C. He further stated that to "attribute all our social problems to Communism is irrational and contributes to hysteria and alarm, the very things we wish to avoid."

Miss Ella Harllee, director of the Religious Film and TV Project, The American University, was elected president of the National Religious Publicity Council at its 33d Annual Convention held in Washington, D.C. Miss Harllee received the award for "Churchwoman of the Year" by Religious Heritage of America, Inc., at their annual award dinner on August 24.



Post Chaplain (Lt Col) C. A. Stotsenburg presents GCC Certificate of Appreciation to Col Lon H. Smith (Retd) for cooperation with the chaplaincy program at Fort McClellan, Ala., before his recent retirement from the Post Command.

The American Tract Society has moved into a new building at Oradell, N.J., after having operated in New York City since 1825.

JOTTINGS FROM ABROAD

Seven new churches were approved for membership in the World Council of Churches by the policy-making Central Committee meeting in Paris last August. From the USSR there are five: the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Estonia, the Union of Evangelical Christian Baptists of the USSR, the Georgian Orthodox Church, and the Armenian Apostolic Church. The other two are the Armenian Apostolic Church (Catholicate of Cilicia) and the Evangelical Lutheran Church in South Africa. With this, total membership of WCC will be 201.

OPERATION CENTURION

The heartwarming response to Operation Centurion has netted an additional \$25,000 from members of the Army, Air Force, and Navy for the Ivan L. Bennett Scholarship Fund. The drive for \$100,000 is being sponsored by the Protestant Men of the Pentagon to help Tokyo Union Theological Seminary, Japan, with scholarships, and to endow two faculty chairs. In response to many requests the executive committee of Operation Centurion has extended the time through December 31, 1962, to give more military personnel an opportunity to contribute. Many American military personnel have been stationed in Japan and have experienced opportunities for dynamic service to Christ in a land which is not Christian. Contributions from non-service people are also gratefully received.

If you wish to participate, make checks payable to

Interstate Building Association
Account Number E-551450

Mail to

Captain Jack B. Davis
Secy., PMOP, Pentagon
Washington 25, D.C.



Chaplain (Lt Col) Walter G. McLeod recently received the Walter Reed Certificate of Achievement from the Center's Commanding General, Maj Gen Clinton S. Lyter. Shown above are (left to right) Mrs. McLeod, Chaplain McLeod, Gen. Lyter.

Dr. Lukas Vischer was an observer for the Central Committee, World Council of Churches, to the Second Vatican (Ecumenical) Council which began deliberations in Rome in October.

Plans for a worldwide Faith and Order Conference to be held in Montreal, Canada, July 12-26, 1963, are under way by the World Council of Churches. The last conference was in Lund, Sweden, in 1952.

Former Chief of Army Chaplains, Chaplain (Major General) **Luther D. Miller**, now honorary canon of the Washington Cathedral, was awarded the Distinguished Service Medal by President Kennedy.



Chaplain (Capt) John Kuespert presents GCC Certificate of Appreciation to 1st Lt Joseph D. Cover for his outstanding contribution to the Protestant program at Beaumont General Hospital, Tex.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Cardinal Spellman Story by ROBERT I. GANNON, S. J., Doubleday. 1962. 431 pp. \$5.95.

Three chapters in this book are of special interest to chaplains and members of The General Commission on Chaplains and Armed Forces Personnel. Chapters 12, 13 and 20 deal with the Cardinal's ministry on behalf of Roman Catholic personnel in the Armed Forces. Many have paid tribute to the tremendous energy and devotion of this man in spending himself so tirelessly on behalf of service personnel around the world. The book gives lengthy and numerous quotations from his journals and letters.

Those of us who have had a small share in the generous preparations for a visit by the Military Vicar to our installations in distant places will wonder about the fairness of the incident the biographer chose to recount on pp. 193 and 194. Something of a more representative character should have been given in place of the portrayal of a discourteous Protestant chaplain.

It is to be hoped that certain Protestant leaders who also paid extended and repeated visits to service personnel at the request of presidents and other governmental leaders will pub-

lish their impressions of what they saw and heard on such missions.

—A. R. A.

The Church's Confession Under Hitler by ARTHUR C. COCHRANE. The Westminster Press. 1962. 317 pp. \$6.50.

The author gives a detailed treatment of the Synod of Barmen with copious notes, translations of documents and other helpful materials. He is convinced that the Declaration of Barmen ranks with the great confessions that came out of the sixteenth and seventeenth centuries. It is central to an understanding of the struggle in the German Evangelical Church during the ascendancy of Hitler and its influence is felt in many of the social and political questions in Germany today.

—A. R. A.

Freedom and Catholic Power in Spain and Portugal by PAUL BLANSHARD. Beacon Press. 1962. 266 pp. \$3.95.

As long as conditions exist which give rise to serious books such as this there is cause for grave concern. The peninsula about which Blanshard writes is a lovely land with a melan-

choly air of restricted freedom. He cites limitations on Protestant chaplains and non-Catholic personnel in our American military units in Spain. This is a strain upon our unitary chaplaincy structure.

—A. R. A.

The Real Christmas by PAT BOONE. Fleming H. Revell. 1961. 62 pp. \$1.50.

Pat Boone's beautiful, simple testimony of faith in Christ. It is not profound, or intellectual, or theological, but a layman's challenge to believe and live by faith that Christ came and that he is our Savior—if we respond. This would be a helpful gift for the average layman who is seeking to discover the meaning of Christmas.

One of the lovely stories in the book was told to Pat by Robert Young. Bob said he was sure his youngest daughter had "put away childish things" when she changed her prayers. Before then her evening prayers sounded more like a kid's letter to Santa Claus than anything else. "She'd reel off a list of things she wanted done and while they changed from time to time, the list didn't seem to get shorter. Then one night when she had plowed confidently through her requests there was quite a pause without the final 'amen.' I just knelt there and waited and finally she said, in a very small voice, as if she had heard what she was saying for the first time: 'And now, dear Lord, is there anything I can do for you?'"

—L. P. F.

Harper's Topical Concordance, compiled by CHARLES R. ROY. Revised and enlarged edition. Harper and Brothers. 1961. 628 pp. \$8.95.

More than two decades have passed since this concordance was first issued. 625 new topics have been added, making a total of 2,775. This is not a concordance of words—you'll need that, too—but a concordance of subjects. Obviously, there are many Bible verses on a particular subject which do not contain the word. Take, for example, the word *loneliness*. If you're writing or preaching on this word, you turn to "Loneliness" in this book and you'll find such verses as Psalms 38:11; 68:6; 142:4; John 5:7; 2 Timothy 4:16. The words "loneliness" or "alone" do not occur in these verses yet they do refer to an experience of loneliness and therefore are appropriate. References are quoted so you don't have to look them up in the Bible. There is one drawback—they are quoted in the King James Version. Look them up in the Revised Standard Version and often the idea is quite different. However, even with this limitation, the Harper's Topical Concordance is a very helpful book.

—L. P. F.

Servants of God in People's China by KATHARINE HOCKIN. Friendship Press. 1962. 127 pp. \$1.75.

How is it that a deep and vast separation has come between Western and Chinese Christians? What is taking place now in the Christian community in China? What is the answer to our separation? The author plainly states that her presentation is open-ended. She does not know the answer. But here are insights that will help the reader to understand the situation better—and perhaps make up his own mind. At least, he will be better informed.

—L. P. F.

How to Fight Communism Today by LAMBERT BROSE. Concordia Publishing House. 1962. 86 pp. \$1.00.

This little paperback volume is written by the Director of Publications of the Armed Services Commission of the Lutheran Church, Missouri Synod. Mr. Brose has given us a readable and forthright treatment of the most urgent issue of our day. There is directness and candor here yet an excellent spirit throughout. He concludes with a strong Christian appeal for the hope of the conversion of the Soviet Union and its leaders.

—A. R. A.

Antioch—in the Age of Theodosius the Great by GLANVILLE DOWNEY. University of Oklahoma Press. 1962. 156 pp. \$2.75.

Another volume in The Centers of Civilization Series. The Syrian city of Antioch was known as "The Fair Crown of the Orient." Great men, movements and events were centered here. The city stands out in fascinating and lively description as the church assumes a dominant role in society.

—A. R. A.

The Oxford Annotated Bible—Revised Standard Version. Oxford University Press. 1962. 1,544 pp. \$7.95.

A fine Bible for both study and general reading. It contains thousands of helpful notes on obscure and difficult passages. There also are a number of special articles, tables, maps and other aids for the conscientious reader.

—A. R. A.

The Bible and Archaeology by

J. A. THOMPSON. Wm. B. Eerdmans Publishing Company. 1962. 468 pp. \$5.95.

F. F. Bruce writes in the Foreword to this volume that "repeated revision is necessary in the light of new archaeological findings." Thompson's book is an excellent revision based on the latest materials available. Another good reference item for the chapel library.

—A. R. A.

The New Bible Dictionary. Edited by J. D. DOUGLAS, *et al.* Wm. B. Eerdmans. 1962. 1,375 pp. \$12.95.

A new, one-volume Bible dictionary compiled largely by English scholars. All materials written especially for this edition. Comprehensive, readable and highly recommended.

—A. R. A.

The Christians of Korea by SAMUEL HUGH MOFFETT. Friendship Press. 1962. 169 pp. \$1.95, paperback.

The author is a theological seminary professor in Seoul, Korea. He writes of the land of his birth where his father, as a pioneer missionary, was stoned in the streets of Pyongyang. The book will bring back memories to service personnel who have been to the "Land of the Morning Calm." It is written with deep affection for an heroic people and is a fine blend of careful analysis and moving description.

There are many quotable illustrations and paragraphs. Chaplains who served in the Pacific areas during World War II would be interested to read that on August 15, 1945, a large group of Korean church leaders were released from arrest. It was the day of the Japanese surrender. The execu-

tion of these people had been set for August 18. The author says, "Japan's early capitulation after the Hiroshima bombing saved more than American and Japanese lives." p. 76.

—A. R. A.

Toward the Understanding of St. Paul by DONALD J. SELBY. Prentice-Hall, Inc. 1962. 355 pp. \$6.60.

This is the finest, most complete, most up-to-date book on Paul this reviewer has seen. Written by the professor of religion at Catawba College, it accurately—so we feel—assesses Paul's place in early Christianity, evaluates his Greek and Hebrew backgrounds, reviews his eventful life, and interprets his thoughtful letters. It is a small book, comparatively, but students of Paul will have everything they really need to understand Paul—if, of course, they have a copy of the New Testament.

—L. P. F.

Christian Faith and Its Cultural Expression by GEORGE GORDH. Prentice-Hall, Inc. 1962. 354 pp. \$7.35.

A number of recent books have again come at the problem of discovering what is the heart of the Christian faith. Here's another. Dr. Gordh points out some of the earlier studies and some of the more recent. For instance. Immanuel Kant said: The essence of Christianity is in moral law. Friedrich Schleiermacher: Faith is not something to be believed or acted; it is something to be felt. John Henry Newman saw the Christian faith as a developing Catholicism, ever changing, indeed, but ever itself as the faith of Rome. Ludwig Feuerbach: Human

love without divine relationships. Adolph Harnack: God the Father and the infinite value of the human soul. Shirley Jackson Case: The search for the essence of Christianity is utterly vain.

More recent writers tend to speak of "the Christian point of view." Emil Brunner has argued that truth as the Christian understands it is personal encounter. Anders Nygren has a carefully worked out methodology for discovering the motifs of Christianity which form the structure of meaning at the center of which is a fundamental motif. Reinhold Niebuhr has insisted that Christianity is a mythical religion whose character can be discerned only when one recognizes levels of meaning which lie beyond the possibility of coherent systematization.

The author points out that there is a danger in trying to discover the essence of Christianity for we may oversimplify Christianity. However, he and others realize that Christianity has something distinctive to say and our time is one in which it needs to be said. So this book suggests two considerations as guides for a study:

Christian faith is like a figure in three dimensions; it is a vision, a set of attitudes, and a group of interrelated expressions; the faith defined by the dimensions receives three sorts of embodiment: in individuals, in church, and in culture. (p. 10).

So the first part of this book deals with THE VISION; the second part THE ATTITUDES; and the final part with THE EXPRESSIONS. It describes how Christian elements have gone into the forming of Western culture. But it also hopes the reader will gain an enriched appropriation of the

Christian faith in its wholeness.

—L. P. F.

When It's Laughter You're After by STEWART HARRAL. University of Oklahoma Press. 1962. 414 pp. \$4.95.

This is a really funny book. Prof. Harral gives you not only some funny stories and quips but tells you exactly how you may develop your own fun encyclopedia. And how to tell jokes, too. Samples of quips:

Adolescence: when boys begin to notice that girls notice boys who notice girls.

Bernard Baruch once reminded us that two things are bad for the heart—"running up stairs and running down people."

Sense of humor: What a woman often shows in the choice of a husband.

Good sermon: one which hits the man who wasn't there.

—L. P. F.

Oxford Bible Atlas by HERBERT G. MAY and others. Oxford University Press. 1962. 144 pp. \$4.95.

An up-to-date authoritative reference book on the Bible land and its people. Climate, geography, and history of the Hebrews are given with attention also to the wider world of the Bible—Egypt, Mesopotamia, Persia, Greece, and Rome. The maps are beautiful and easy to read; they comprise fifty pages and make up the central feature of the book.

—L. P. F.

All Our Days by PURD E. DEITZ and others. Christian Education Press. 1962. 383 pp. \$2.50.

Youth devotional for the entire year, taking account particularly of the

special days of the church year. They aim to give depth to the spiritual life of young people.

—L. P. F.

Creative Spirit by KARL HEUSSENSTAMM. Philosophical Library, Inc. 1961. 125 pp. \$3.75.

This small volume is a book of poetry. The author uses the form of free verse to examine the great themes of life, man's relationship to his God, his universe and his neighbor.

In a world latent with the possibility of thermonuclear war he expounds a world brotherhood of the spirit. I found these poems very useful and stimulating for the purpose of daily meditations. They often require a second reading but the reader is well rewarded for his concentration by refreshing insights into much discussed problems.

Even those who are not lovers of poetry will find themselves engrossed in the mystical speculations so aptly expressed here. The author's message can best be summed up in this short quotation:

O peoples of earth
Denounce materialism
Bend the world's present direction
Turn it toward the Spirit.

Karl Heussenstamm is an optimistic thinker with much to say and he says it very well.

—RICHARD R. SMITH, *Chaplain*
LCDR, USN

PAPERBACKS

Jesus Christ and Mythology by RUDOLF BULTMANN. Scribner's. 1962. 96 pp. \$1.25.

The CHAPLAIN

The Lord's Prayer by E. F. SCOTT. Scribner's. 1962. 126 pp. \$1.25.

Beyond Anxiety by JAMES A. PIKE. Scribner's. 1962. 149 pp. \$1.25.

Credo by KARL BARTH. Scribner's. 1962. 203 pp. \$1.45.

Here are welcome additions to the growing Scribner Library Books—paperbacks of distinguished cloth-back originals. Robert McAfee Brown says that Barth's book, although written in 1935, fairly represents his theology today. *Credo* is built around "The Apostle's Creed." . . . Pike deals with the Christian answer to fear, guilt, inhibition, frustration, indecision, loneliness, and despair. . . . Bultmann clarifies his revolutionary method—"demythologizing"—of interpretation of New Testament materials. . . . Scott helps in understanding the primary Christian document, the Lord's Prayer.

—L. P. F.

A Faith for You by R. C. CHALMERS. John Knox Press. 1962. 118 pp. \$1.50.

Another of the many books on Christian theology written in simple, everyday language. The author is a professor at Pine Hill Divinity Hall, Halifax, Canada. What makes this book unique is its seven-fold outline of Christian truth: 1. Revelation. 2. Incarnation. 3. Reconciliation. 4. Resurrection. 5. Communion. 6. Consummation. 7. Commission.

—L. P. F.

The Epistles of John by NEIL ALEXANDER. Macmillan Co. 1962. 173 pp. \$3.00.

Isaiah 1-39 by JOHN MAUCHLINE. Macmillan Co. 1962. 237 pp. \$3.50.

A Theological Word Book of the Bible. Edited by ALAN RICHARDSON. Macmillan Co. 1962. 290 pp. \$1.95, paperback.

These are three excellent reference volumes. The first two are in the series entitled, "The Torch Bible Commentaries," a dozen of which have been published with ten more in preparation. This is careful British scholarship for the general reader, plus a concern for the gospel message carried by each book as a whole.

A Theological Word Book of the Bible is a compendium of two hundred and thirty articles on key words selected from the text of the English Revised Version of the Bible. The principle of selection is based on theological interest. A helpful book for sermon and church school lesson preparation.

—A. R. A.

The Word in Worship by THOMAS H. KEIR. Oxford University Press. 1962. 144 pp. \$3.50.

This material is an expansion of the Warrack Lectures given at Aberdeen and Glasgow in 1960. Dr. Keir writes with scholarly authority, handling the subject matter in reverent spirit. He insists on competence in the preacher and he also says, "It is important to note that the Bible seems to lay as much stress on the responsibility of the hearer as on that of the preacher." He takes the lofty, biblical position that "God is not a subject under discussion, he is the Person who introduces the discussion."

—A. R. A.

Prayers for Men by WALTER L. COOK. Abingdon Press. 1962. 80 pp. \$1.25.

This is a pocket-sized book of manly and unusually winsome little prayers. Many of the selections are for homely occasions with which prayer ordinarily is not associated, yet, on second thought, is much needed. How many prayers does one read on subjects such as "After the Garageman Let Me Down" or "After Missing a Promotion?" Attractively bound, ideal for a simple presentation or gift.

—A. R. A.

Seven Days in May by FLETCHER KNEBEL and CHARLES W. BAILEY, II. Harper and Row. 1962. 341 pp. \$4.95.

This is the kind of subject matter that one considers seriously only with great reluctance.

The story concerns the attempted subversion of the United States' constitutional system of government by a handful of disaffected leaders at the top of the military establishment.

It is a sobering theme handled with skill by two knowledgeable Washington reporters. There is sufficient credibility in the characters and situations to give an air of realism, apprehension and suspense. There is interesting detail. It is reassuring to read that the excellent cafeteria in The Methodist Building on Capitol Hill will be in operation ten years from now. (p. 106)

It is not necessary to believe in the probability of this kind of conspiracy to feel that the authors have done a service in airing with restraint and discretion a subject of such great sensitivity in our national life.

—A. R. A.

Ethics and Business by WILLIAM A. SPURRIER. Charles Scribner's Sons. 1962. 179 pp. \$3.50.

A former chaplain, now Professor of Religion and College Pastor at Wesleyan University in Connecticut, writes a readable and probing little book. Using the format of correspondence, the author writes about Christianity and business. He contends that there is no "easy identification of faith and virtue" and that both clergyman and businessman should be sensitive to this fact.

—A. R. A.

Addresses of Publishers

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BEACON PRESS, 25 Beacon St., Boston 8, Mass.

CHRISTIAN EDUCATION PRESS, 1505 Race St., Philadelphia 2, Pa.

CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis 18, Mo.

DOUBLEDAY & Co., INC., Garden City, N.Y.

WM. B. EERDMANS PUBLISHING Co., 255 Jefferson Ave., S.E., Grand Rapids 3, Mich.

FRIENDSHIP PRESS, 475 Riverside Dr., New York 27, N.Y.

HARPER AND ROW, PUBLISHERS, 49 E. 33rd St., New York 16, N.Y.

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MERRY CHRISTMAS

from the Executive Secretary and all
the Staff of The General Commission on
Chaplains and Armed Forces Personnel

